Mary mrs gift 1719.

Christ's FAMOUS TITLES, AND A Believer's Golden Chain:

Handled in divers Sermons.

Together with

A CABINET of JEWELS,

Or a Glimpse of *SION*'s Glory.

AS ALSO,

Christ's Voice to *LONDON*,
The Great Day of God's Wrath,
The *Necessity* of *Watching* and *Praying*.

With a Small

Treatise of DEATH.

By *William Dyer*, Preacher of the *Gospel*.

EPHES. 3. 8.

Unto me, who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable Riches of Christ.

Licensed and Entered according to Order.

London, Printed for *Jonathan Robinson* at the *Golden-Lyon* in St. *Paul's Church-Yard*, 1695.

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Vol. A3 f. 1921

To all

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The Epiſtle DEDICATORY.

To all my Loving Friends, into whoſe hands theſe ſhall come, Gr

My deareſt Friends,

WHom I Love dearly, Remember daily, Long for greatly, Pray for earneſtly, and praiſe God heartily; to whom I could write with my pureſt blood; And do ſend theſe Lines from my inward Bowels.

Though I cannot ſay I am ſo tranſported with Affection and Zeal as *Paul*, to wiſh my ſelf accurſed from Chriſt for their ſakes; Yet I am perſwaded, I could be contented with *Jonas*, to be caſt into the Sea, to the pacifying of God's Wrath for you; that I may be free from the Blood of all Men, I may be free from the Strength, and by the Power of God, to deal plainly, and I hope ſincerely with all Men; not valuing the Smiles, nor fearing the Frowns of wicked Men: It is better to loſe the Smiles of Men, than it is to loſe the Souls of Men; though there be many that are Enemies to me, yet I am Enemy to none, a Hater of no Man's Perſon, but a Lover of every Man's Soul; he that loved me when I was an Enemy, commandeth me to love my Enemies. Dear Chriſtians, cleave to the Lord, and follow after the Lord fully; Neglect no Duty, though you may know there is danger in doing it; fear God and Sin, more than Men and Suffering; let your Souls bear up with Chriſt, bear off from the World; bear down your Corruptions, and bear forth your Teſtimony; Reſpect all, reject none of God's Commandments, take patiently and thankfully the hardeſt dealings of God.

The heavieſt Afflictions on Earth are but light in compariſon of Chriſt's Sufferings, or the Puniſhment of the Wicked in Hell. When God's People are humble enough, and the Wicked high enough, and the Lord's appointed time is come, then expect deliverance to the Godly; and not before. You ſhould not envy the Patience of God towards your Enemies, for it is nothing in compariſon of what love he ſheweth to you; be you diligent at your Work, and leave God at his Work, you need not fear ſucceſs; the Lord would ſoon turn from his Wrath, if Men were turned from their wickedneſs; look narrowly to your Hearts, Tongues and Ways. I never truſted God, but I found him faithful; nor mine own heart, but I found it falſe: take heed Friends, that you be not always wooing Chriſt, and yet never be married to him; therefore never leave till you have put the great Queſtion out of queſtion.

Look upon Chriſt without you, and then ſearch for Chriſt within you: he that will clearly ſee with the *Eye of Faith*, muſt ſhut the *Eye of Reaſon*; it is the Will *of* God, that Saints ſhould rejoyce more in what Chriſt hath *done for them*, than in what they have *done for Chriſt*.

O lay up, and lay out *for* Chriſt, make haſte and do your *work*, and God will make haſte and give you *wages*.

Dear Sirs, I beſeech you with beſeeching, conſider well theſe things, *for* theſe are *precious Truths, weighty Truths, and neceſſary Truths.*

I ſhall add no more, but promiſe you my *Prayers*, and to requeſt your *Prayers* for me, and for a Bleſſing upon this, that it may bring *Glory* to *God*, and good to you, which is all aimed at by him, who is,

Your Soul's Servant,

To the Christian Reader.

Courteous Reader,

'Tis the great unhappiness of our age, that the greatest part of Men busie themselves most in that which concerns them least; Look into the World, amongst Rich and Poor, High and Low, Young and Old, and see whether it appear not by the whole Scope of their Conversations that they set more by something else than Christ and Salvation; so they may have but some of the Earth in their Hands, they care for nothing of Heaven in their Hearts; though Gold can no more fill their Hearts than Grace their Purses.

Most Men are like that silly Woman, that when her House was on fire so minded the saving of her Goods, that she left her Children roaring in the Flames; at last being put in remembrance of it, she cries out, Oh! my Child, my Child. Oh! how many Men are there, that drop into Perdition, meerly for a little Wealth?

There are many that are Temporally Miserable, that are Eternally Happy: and there are many that are Temporally Happy that shall be Eternally Miserable. Oh! there is a great Vanity in all worldly Excellencies; the Earth is big in our hopes, but little in our hand; it cannot satisfie the Senses of Men, much less can it satisfie the Souls of Men,

Dear Christians, according to my Talent received, I have endeavoured to set forth the Riches, the Lovelinesse, the Preciousnesse and Excellencies that are in Christ, to draw the heart after him, and to be sick of Love for him. Oh! Jesus Christ is a Fountain of Life, Light, Love, Grace, Glory, Comfort, Joy, Goodness, Sweetness, always full and flowing, yea, overflowing. Paul was so much taken with Christ, that he was ever in his thought, he was near his heart, and upon his tongue; He names him six or seven times in one Chapter, 1 Cor. 1. Oh that our hearts and thoughts were thus busied about Christ, and taken up with Christ, and those Treasures of Wisdom and Knowledge that are in him.

The Design of this piece is not the Ostentation of the Author, but the Edification of the Reader; though the Author be contemptible, yet the Matter is comfortable. I hope none will blow out such a Candle upon Earth, by the Light of which themselves may see the way to Heaven; if God had given in more of himself to me, I should have given more out to thee, but God looks not for what he gives not; If God may have Glory, and the Church Edification by these Labours of mine, I shall have my end. Now the good Lord bring thy heart more and more in love with Christ who is altogether lovely, that shortly thou mayest enjoy endless Felicity in his bosom. This shall be his Prayer for thee, that is

Thy Servant in Christ,

William Dyer.

The

The Desire *of all* Nations.

Cant. V. xvj. *He is altogether lovely.*

OUT of the Lyon of the Tribe of *Judah* comes better and sweeter Honey, than out of *Sampson*'s Lyon: That is the sweetest Honey which we suck out of Christ's Hive: For the Face of none is so comely in a Saint's eye, as the Face of Christ: and the Voice of none is so pleasant in a Saint's ear, as the Voice of Christ. O Christian! the God whom thou servest is so excellent, that no good can be added to him, and so infinite, that no good can be diminished in him; He makes happy, and yet is not the less happy; he shews mercy to the full, and yet remains full of mercy: O come eat and drink abundantly. O Beloved, there is no fear of excess here, though one drop of Christ be sweet, the deeper the sweeter.

The Wine that Christ draws, is the best Wine that a Christian drinks. This whole Book of *Canticles* is bespangled with the Praises of Jesus Christ. The subject Matter of this Book, is a Declaration of the mutual intercourse of Love and Affection between Christ and his Church; what spiritual entertainment is given on both sides, with the sweet Content they have in each others Beauty; Here you may see the King in his Glory, the Spouse in her Beauty; here you may see Christ giving her sweet Promises, adorning her with sundry Excellencies, communicating his Love, and commending her Graces. Here you may see the Church even ravished with the Consideration and Contemplation of Christ's Love and Beauty; his beauty is taking, his love is ravishing, his voice is pleasing, his goodness is drawing, his manifestations are enriching, he is the beloved Son, and the Son of Love, he is nothing but love to those who are his love.

But I shall no longer detain you with a crumb at the Door, but carry you to the Chapter out of which my Text is taken; and so lead you to the Cabinet where the Jewel lieth.

Brethren and Beloved, you have a glorious Description of Jesus Christ in this Chapter, and that from Verse 10, to Verse 16, where the Spouse is setting forth the Riches, the Dignity, the Excellency, the Beauty, the Majesty, the Glory, the Preciousness, the Loveliness of Jesus Christ: *He is white and ruddy, the chief among Ten thousand; his Head is as the most fine Gold, his Locks are bushy and black as a Raven; his Eyes are as the Eyes of Doves by the Rivers of Waters, washed with Milk, and fitly set; his Cheeks are as a bed of Spices, as sweet Flowers; his Lips like Lilies, dropping sweet smelling Myrrh; his Hands are as Gold Rings, set with Beryl; his Belly is as bright Ivory, over-laid with Sapphires; his Legs*

are as Pillars of Marble ſet upon Sockets of fine Gold; his Countenance is as Lebanon, *excellent as the Cedars* And thus ſhe ſets forth her beloved; and at laſt winds up all with this rare expreſſion, *He is altogether lovely*

The Text is a ſacred Cabinet, which contains in it, *Firſt*, The Jewel, Chriſt, in this word *He*. *Secondly*, The price of this Jewel, *Altogether lovely*.

The Obſervation or Doctrine, is this, *That Jeſus Chriſt is infinitely and ſuperlatively lovely*. He is the moſt amazing and delightful Object: The very Name of Jeſus Chriſt is a precious Ointment poured forth. 'Tis ſaid, that the Letters of his Name were found Engraven upon *Ignatius*'s Heart: *Jeſus Chriſt* is in every Believer's Heart, and nothing can do better there; for, *He is altogether lovely*. That Jeſus Chriſt is thus tranſcendently lovely, will appear four manner of ways:

1. By *Titles*. 2. By *Types*. 3. By *Reſemblances*. 4. By *Demonſtrations*. I ſhall ſpeak only to the firſt of theſe: Our Lord Jeſus hath ſeven famous and lovely Titles, which are as ſo many Jewels of his Crown.

1. *The Deſire of all Nations*. 2. *King of Kings*. 3. *The Mighty God*. 4. *The Everlaſting Father*. 5. *The Prince of Peace*. 6. *The Elect Precious*. 7. *Wonderful*. we will begin with the firſt of theſe *famous Titles*, to wit, *The Deſire of all Nations*. This Title you have in the ſecond of *Haggai*, and the ſeventh Verſe, *And the Deſire of all Nations ſhall come*. But you will ſay, How is *Chriſt the Deſire of all Nations*? Do not all the *Nations* abhor him, and ſay, we will not have this Man to Rule over us? *The Kings of the Earth ſet themſelves, and the Rulers take counſel together againſt the Lord, and againſt his anointed*, Pſal. 2. Verſe 2. The Kings of the Earth are afraid leſt *Chriſt*'s Government ſhould unking them. The Rulers are jealous, leſt it will depoſe them from their Dignities; even the Reformers, that have adventured all to ſet it up, are jealous, leſt it will encroach upon their Power and Privileges. Kings are afraid of it, and think themſelves but half Kings; where Chriſt doth ſet up his Word and Diſcipline. Lawyers are afraid leſt it ſhould take away their gains, and the Laws of Chriſt ſhould over-top the Laws of the Land; The People are afraid of it, leſt it ſhould compel them to ſubjection to that Law and Way which their Souls abhor. O how long hath the World rebelled againſt Jeſus Chriſt and his Government!

But tell me, have the People gained any thing by reſiſting *Chriſt*, his *Goſpel* and *Government*, by hating *his Servants*, and by *ſcorning his ways*? Or doth it make the Crowns ſit faſter on the Heads of *Kings*? I will leave you to judge of this. But, Beloved, for all this, *Jeſus Chriſt is the deſire of all Nations*. And that I ſhall ſhew you in five particulars. Though *Jeſus Chriſt* be not actively deſired by all Nations, yet he is rightly ſtiled, *the Deſire of all Nations*.

First,

Firſt, Becauſe he is moſt deſirable in himſelf, and all things that are deſirable are in him. Beauty is in Chriſt, bounty is in Chriſt, Riches and Honours are in Chriſt, *Prov.* 8. 18. Jeſus Chriſt is the Treaſure hid in the Goſpel, the Pearl of great price, he is the Sun in the Firmament of the Scriptures, whom to know is Everlaſting Life: he is a Spring full of the Water of Life, a Hive of Sweetneſs, a Magazine of Riches, a River of Pleaſures, wherein you may bathe your Souls to all Eternity. O he is *fulneſs* and *ſweetneſs, the chiefeſt among ten thouſand*, Cant. 5 10 He is more precious than Rubies, *and all the things thou canſt deſire are not to be compared to him*, Prov 3. 15. Alas, what are all the Crowns and Kingdoms of the World, all the Thrones and Scepters of Kings to Chriſt? I ſay, what are the Treaſures of the *Eaſt*, the Gold of the *Weſt*, the Spices of the *South*, and the Pearls of the *North* to him? This or whatſoever thou doeſt imagine, are not to be compared unto bleſſed Jeſus. Beloved, the Glories and Excellencies of Chriſt excel all others; as all Waters meet in the *Sea*, and as all the Lights meet in the *Sun*, ſo all the Perfections and Excellencies of all the Saints and Angels meet in Chriſt. Nay, *Sirs*, Chriſt hath not only the Holineſs of Angels, the Lovelineſs of *Saints*, and the Treaſures of Heaven, but alſo the Fulneſs of the God-head, and the Riches of the Deity are in him, *Col.* 1. 19. *For it pleaſed the Father, that in him ſhould all fulneſs dwell*; fulneſs of Grace, fulneſs of Knowledge, fulneſs of Love, fulneſs of Glory; He is lovely to the Father, lovely to the Angels, lovely to the Saints, and lovely to the Soul; and therefore he may well be called, *The Deſire of all Nations*, for all deſirable things are in him.

Secondly, Jeſus Chriſt is called, *The Deſire of all Nations*, becauſe his Deſires are after all Nations, tho he hath no need of them: He hath thouſands of Angels before him; and ten thouſands daily miniſtring unto him; yet ſuch infinite love doth he bear to the *Sons of Men*, in whom there is no lovelineſs, that he himſelf ſaith, *My delight is with the Sons of Men*, Prov. 8. 31. That our *Lord Jeſus* hath a ſtrong Deſire after the Nations to convert them, and ſave the Nations, will appear by three Things

1. By what he did *before he came into the World.*
2. By what he did when *he was in the World.*
3. By what *he doth now he is out of the World.*

1. Our Lord Jeſus had a great Deſire after the poor Nations before he came into the World, or elſe he would never have left his *Crown, his Royal Court, his Father's Boſom, his glorious Robes*, to come into this World to be ſpit upon by Men, and to be murthered by Men; nay, he did not only become a *laughing ſtock* to Men, but a *gazing-ſtock* to Angels. Now beloved, do you not think that Jeſus Chriſt had a great Deſire after the *Nation's good*, that he would leave all *his Glory and Greatneſs, and Pomp, and Riches, to* come into this World, to be poor, to be hungry, to

be weary, to be tempted, to be forſaken, to be betrayed, to be ſold? But you may perhaps ſay, *that Chriſt* little *thought* his own Countrymen would betray him. Why beloved, do you think he did not know it? Yea, he knew it before he came into the World, that the *Jews* would *crucifie* him, and that *Judas* would betray him, *Joh.* 6. 46. He knew it from the Beginning who they were that believed not, and who ſhould betray him: Chriſt knew it before they knew it. Alas, our Lord Jeſus knew it before he came from Heaven, what courſe *entertainment* he ſhould have upon Earth. Now, beloved, put all this together, and tell me, had not *Jeſus Chriſt* a great Deſire after us, before he came to us; That he would uncrown himſelf to Crown us, and put off his Robes, to put on our Rags: and to come out of Heaven to keep us out of Hell? He faſted forty days, that he might feaſt us to all Eternity. He came from Heaven to Earth, that he might ſend us from Earth to Heaven. The Son of God became the Son of Man, that we the Sons of Men might become the Sons of God; and all this he did to ſave the Nations.

2. He had a ſtrong Deſire after the *Nations* when he was in the World: O, Chriſt would fain have ſaved the Nations, and healed them and enlightned them, therefore he ſends forth his *Apoſtles*, Matth. 21. 19. and bids them, *Go and teach all Nations*; the People were in his Eye, and upon his Heart; and ſo in *Matth.* 22. Chriſt ſends forth his *Servants, once, twice, thrice*, as if he would take no denial, but they did not come. Nay, beloved, our *Lord Jeſus Chriſt* did not only ſend others to poor Souls to beſeech them, to intreat them to come in, to repent and believe in their *Saviour*, that their *Souls* might be ſaved, but he went himſelf and deſired them: Nay, that is not all, beloved, he cryed to them, and ſaid. *If any Man thirſt, let him come unto me and drink*, Joh 7. 37. O how earneſt was Jeſus Chriſt with poor *ſouls* to come to him; *Come unto me all ye that labour and are heavy laden, and I will give you reſt*; Mat. 11. 23. So in *Luk.* 13. 23. *Go to the High-ways and compel them to come in, that my Houſe may be full.* Do you ſee this, Chriſtians? What vehement Deſires Jeſus Chriſt had after the Nations and Souls of Men, that he might for ever make them happy when he was in the World, and he hath the ſame deſire ſtill: How often would *Jeſus Chriſt* have healed the *Jews*, that poor Nation, as he himſelf ſpeaketh, in *Mat.* 23. 37. *How often would I have gathered thy Children together as a Hen gathereth her young ones, and you would not?* Nay, when he had done all this, he doth not leave them, but weeps over them; his eyes were wet, becauſe their eyes were dry. So that it is clear by what Chriſt did when he was in the *World*, that he deſired much the healing and converting of Nations. 1. In his bearing with them. 2. In his proffers unto them.

3. He

3 He hath a great Deſire after the Nations now he is out of the World, tho he be gone to Heaven, and entred into Glory, and at the Right-hand of the Father; yet I ſay, his deſires are as much after poor Souls, as ever. This will appear by two things;

1. In his Forbearance and long Sufferance. Oh! how long hath Jeſus Chriſt born with the ſinful Nations, and yet he bears with them ſtill, notwithſtanding they have broke *his Laws*, and deſpiſed *his Goſpel*, and contemned his *Ordinances*, and ſhed *his Saints Blood*, grieved *his Spirit*, and abuſed *his Mercies*. This and much more have they done, and yet he ſpareth them, that he may be be gracious to them, *Iſa.* 30.18. and therefore will the Lord wait, that he may be gracious to you. Therefore will he be exalted, that he may ſhew mercy. Now, beloved, Do you think that Jeſus Chriſt would take all this at the Nations Hands, but that he is unwilling to deſtroy them, and moſt willing to ſave them?

2. His Love appears, not only by his bearing with them, but by his proffers to them. O beloved! how doth God ſtand day after day, month after month, and year after year, proffering himſelf, his Son, his Mercies, his Love, his Grace, and his Glory to poor Souls? Many have the ſpace of Repentance, who have not the Grace of Repentance. Now, my Brethren, by theſe things you may ſee that Jeſus Chriſt hath a great deſire after all Nations.

3. Jeſus Chriſt is called the *Deſire of all Nations*, becauſe it is he only that can make any Perſon, or Family, or Nation truly deſireable. Oh beloved! what is the reaſon that the Lord of Hoſts prefers his People before all the Sons of Men? The Lord prefers his little Remnant before all the World beſides, *Exod.* 19.5. *You ſhall be a peculiar Treaſure to me above all People. The Righteous is more excellent than his Neighbour*, Prov. 12.26. Though his Neighbour be a Prince, a King, or Emperor, or Pope, yet if he be more righteous, he is more excellent than he; they are but baſe born: Believers be thoſe Worthies, *of whom the World was not worthy*, Heb. 11:35. *Ye are a choſen Generation, a Royal Prieſthood, an holy Nation, a peculiar People*, 1 Pet. 2 9. Believers are not only diligent Chriſtians, but excellent Chriſtians.

Now what is the reaſon, Beloved, that the Saints are thus excellent above all others? Is it for their Birth, Breeding, Learning, Riches, Greatneſs or Honour? No, no, it is for none of theſe; but if you will know the reaſon, it is becauſe Chriſt is formed in them, and married to them, they have the new *Name*, the new *Nature*, the new *Heart*, the new *Spirit*: O this is the Reaſon, if there were any thing beſides Chriſt, that could make any Nation, or Family, or Perſon truly deſirable; it muſt be either Birth, or Greatneſs, or Learning, or Riches, Beauty, or Wiſdom, or Strength; now all theſe do not make any one deſirable: For if they did, then thoſe that ſit upon the Nations would be the moſt deſirable Perſons under Heaven, becauſe they have the moſt of

theſe. But for this, ſee *Dan.* 4. 17. *And ſetteth up over it, the baſeſt of Men*, Rev. 17. 15. *The Waters which thou ſaweſt where the Whore ſitteth, are Peoples, and Multitudes and Nations and Tongues:* ſo that none of theſe then can do it, *but Chriſt only*, Rev. 5. 10. He hath made us unto our God, *Kings and Prieſts:* O, *Chriſt* hath made every Believer a King; it is Chriſt's Beauty that makes us beautiful: it is his *Riches that makes us Rich*; it is his Righteouſneſs that maketh us Righteous; he only maketh us truly honourable and deſirable; well may Chriſt be called the Deſire of all Nations, it is he that can make a Nation deſirable.

4. *Jeſus Chriſt is called the Deſire of all Nations*, becauſe all Nations ſtand in need of him: Nay, not only all Nations, but all Perſons, young and old, rich and poor, high and low, he that will be ſaved, muſt have a Saviour to ſave him, or elſe he can never be ſaved; the Apoſtle tells us, *Acts* 4. 12. *Neither is there Salvation in any other, for there is none other Name under Heaven given among Men, whereby we muſt be ſaved*; and Chriſt ſaith, *John* 14. 16. *I am the Way, and the Truth, and the Life, no Man cometh unto the Father but by me:* So that not only all Nations but all Perſons ſtand in need of him. You may go to Heaven without Health, Wealth, Honours, without Pleaſures, without Friends, without Learning; but you can never go to Heaven without Chriſt. What will you do if you begin to die naturally before you begin to live Spiritually. If the Tabernacle of Nature be taken down, before the Temple of Grace be raiſed up; if your Paradiſe be laid waſte, before the Tree of Life be ſet in it; if you give up the Ghoſt, before ever you receive the Holy Ghoſt; if the Sun of your Life be ſet within you, before the Sun of Righteouſneſs ſhine upon you; if the Body be fit to be turned into the Earth, before the Soul be fit to be turned into Heaven: If the ſecond Birth have no place in you, the ſecond Death ſhall have power over you Though the Nations need nothing more than Chriſt, yet they ſlight nothing more than Chriſt. Tell me, how will you live when you die, that are dead whilſt you live? O beloved, Is it not ſad that the Nations ſhould reſiſt Chriſt, his Goſpel and Government, as they do? Indeed if Men might be their own Judges, then Chriſt had no Enemies, we are all his Friends. If the *Jews* might ſo have been their own Judges, it was not the Son of God whom they crucified, but an Enemy to *Cæſar:* It was not *Paul*, a Saint that they perſecuted; but one that they found to be a peſtilent fellow. So Men will ſay now, they do not proſecute the Saints of God, but ſeditious Fanaticks: but God will ſhortly take off the Veil of Hypocriſie from their Faces. O grieve for them that cannot grieve for themſelves! And thus you ſee that all Nations ſtand in need of Chriſt, who is *the Deſire of all Nations.*

5. Our Lord Jeſus is called *the Deſire of all Nations*, becauſe when

when he ſets up himſelf in any one as their Deſire, then they run after him, and count nothing too dear for him So the Church of God, *Iſa.* 26. 8, 9. *The Deſire of our Soul is to thy Name; with my Soul have I deſired thee in the Night, yea, with my Spirit within me will I ſeek thee early.* O when the Deſire of all Nations once ſetteth up himſelf in the Soul, then he becomes the Deſire of the Soul; when he hath thus endeared himſelf to their Souls, then they count nothing too dear for him; all ſhall be at his Command, their Gold, their Silver, their Strength, their Lives, Rev. 10. 11. *They loved not their Lives unto the Death:* So that, beloved, let Men be Enemies to Jeſus Chriſt, yet as ſoon as Chriſt ſets up himſelf in their Hearts, they will love him, own him, ſerve him, and ſuffer for him. Now Sirs, put all this together, and it will fully prove Chriſt to be *the Deſire of all Nations.* I ſhall make but a ſhort uſe of it, and ſo conclude. Is it ſo that our Lord Jeſus Chriſt is the *Deſire of all Nations*, and that all things *deſireable are in him?* O then let me beg of you, O let me beſeech you, for the Lord's ſake, and your Soul's ſake; make Chriſt Jeſus the *Deſire* of your Souls. *He is the Deſire of all Nations*, and ſhall he not be the Deſire of your Souls? Who will you love, if not the King of Saints? Who will you long for, if not for the Deſire of all Nations? Who will you prize, if not the *Prince of Peace?* He is the Son of God, the ſecond *Perſon* in the glorious Trinity, before whom Angels and Arch-Angels, and all the Hoſts of Heaven do bow before him. He is the Glory of Glories, the Crown of Crowns, the *Heaven of Heavens.* He is a *Light in Darkneſs, Joy in Sadneſs, Riches in Poverty, Life in Death; it is he that can reſolve all our doubts, ſecure you in danger, ſave your Souls, and bring you to Glory, where all Joy is enjoyed. O therefore let all the Glory of your Glory be to give all Glory and your ſelves to him.* So much, or ſo little for this time.

The King of Kings.

Cant. V. 16. *He is altogether lovely.*

The Doctrine, *That Jeſus Chriſt is infinitely and ſuperlatively Lovely.*

I Now proceed to the ſecond Title, which is given to the Lord Jeſus Chriſt, and that is *King of Kings. Auſtin* deſired to have ſeen three things before he died. 1. *Rome* in her Glory and Purity. 2. *Paul* in his *Pulpit* a Preaching. 3. *Chriſt* in the Fleſh upon Earth. *Cato* the Heathen repented himſelf of three things. 1. That ever he ſpent a day idly. 2. That ever he revealed his Secrets to a Woman. 3. That ever he went by Water, when he might

might have gone by Land. *Thales* gave thanks for three things. 1. That he was endued with Reaſon, and was not a Beaſt. 2. That he was a Man, and not a Woman 3. That he was a *Grecian* and no *Barbarian* And I, poor I, deſire to ſee three things before I die. 1. *Babylon's* Ruin. 2. Chriſt's Reigning. 3. Satan's Binding. *The Angel hath ſworn by him that lives for ever, that time ſhall be no longer*, in *Rev.* 10. 6. Who will not believe this ſacred Oath? Did he ſay it? No, *he ſwore it*: How? by himſelf? No, by him that lives for ever: What? That time muſt be a little? No, it muſt be no longer. The time ſhall be no longer, *The Lord whom you ſeek ſhall ſuddenly come*, ſaid the *Prophet*, in *Mal.* 3. 1. They who keep the Word of God's Patience, God will keep them in the Hour of Temptation.

Well, the ſecond Title of Jeſus Chriſt, is *King of Kings*. I pray you take notice of it. 'Tis now to be handled, in *Rev.* 19. 16. *He had a Name written*, ſays the Text, *King of Kings, Lord of Lords*. Here is his Title now, *King of Kings*; beloved, *Jeſus Chriſt* is a threefold King.

Firſt, His Enemie's King. *Secondly*, His Saints King. *Thirdly*, His Father's King.

The firſt he Rules over. The ſecond he Rules in. The third he Rules for.

I ſhall begin with the firſt, and take them in Order.

Firſt, Chriſt is his *Enemies King*, that is, he is King over his Enemies, *Chriſt* is a King above all Kings, and over all Kings, and therefore the Scripture calls him *King of Kings*, as you have it in 1 *Tim.* 6. 15. *Chriſt* is a King above all Kings; for if he were not a King above all Kings, he could not be a King over all Kings. Now that he is a King above all Kings, two Scriptures prove it, in *Pſal.* 98. 27. ſaith God the Father there, *I will make my firſt-born higher than the Kings of the Earth*. Now who is the Firſt-born? Why, 'tis *Jeſus Chriſt*, as he is elſewhere called, the firſt-born of every *Creature*: Now, ſays God, I will make my Firſt-born higher than the Kings of the Earth, higher in Glory, higher in *Power*, higher in Majeſty. So in *Rev.* 1. 5. there *Chriſt* is called *the Prince of the Earth*. Alas, alas, what are all the mighty Men, the great Men, the honourable Men of the Earth to Jeſus Chriſt? they are but like a little Bubble in the Water. For if all the Nations, in compariſon to God, be but as a *drop of a Bucket*, or the *Duſt of the Balance*, as the Prophet ſpeaks in *Iſa.* 43. O how little then be the Kings of the Earth? Nay, beloved, *Chriſt Jeſus* is not only above the Kings of the Earth, and higher than Kings, but he is higher than the Angels, yea, he is the Head of Angels, and therefore all the Angels in Heaven are commanded to Worſhip him. He is the Head of all Angels, *Col.* 2. 10. *He is the Head of all Principalities and Powers*, which includes the Angels. And in *Heb.* 1. 6, *Let all the Angels of God worſhip him*. God will

will have the Angels worſhip *Chriſt* as well as Men O Sirs! Chriſt is a King before whom the Angels veil their Faces, and the Kings of the Earth do caſt down their *Crowns*.

Again, As he is a King above all Kings, ſo he is a King over all Kings too, *Jeſus Chriſt* is an univerſal King, he is a King over all Kingdoms, over all Nations, over all Governments, over all Powers, and over all People, *Dan.* 7. 14. *There is given to him*, ſaith the Text, *Dominion, and Power, and Glory, and a Kingdom*, that all People and Nations, and Languages were to ſerve him. Now who was this? in the 13. *Verſe*, 'tis clearly meant *Jeſus Chriſt*, all People, and all Nations, and Languages, and Kingdoms were to obey him; ſo that you ſee *Chriſt* is not only King of Saints, but King of Nations too; and therefore you find in *Pſal* 2. 8. 'Tis a Text often read, but little obſerved, *Ask of me*, ſays the Father, *and I will give thee the Heathen for thine Inheritance, and the uttermoſt parts of the Earth for thy Poſſeſſion.* The very Heathen are given to *Chriſt*, and the utmoſt parts of the Earth for his Poſſeſſion.

And as the Lord *Jeſus Chriſt* hath all the Kingdoms of the Earth given to him, ſo likewiſe he hath all power given to him; or elſe what ſhould he do with a Kingdom? in the 18. *Mat.* 28. *All Power is given to me in Heaven and in Earth.* O Sirs, here is a Text that ſhould revive the Hearts of Saints, *All Power is given to me in Heaven and in Earth*, ſaith Chriſt to his Apoſtles: So that 'tis he that binds *Kings in Chains, and Princes in Fetters of Iron*, as the laſt *Pſalm*, ſaying one, ſpeaks, *'Tis he that ſuffers no Man to do them wrong, yea, he reproves Kings for their ſakes, and breaks mighty Kings in pieces for the Saints ſake*, in *Pſal.* 105. 14. And therefore 'tis he that overrules Kings, and overcomes the Kings of the Earth, that make War with the Saints, in *Rev* 17. 14. The ten Kings made War with the Lamb, but the Lamb prevailed; and why? becauſe he was King of Kings, and Lord of Lords. This is the firſt, *Jeſus Chriſt* is his Enemies King, that is, he is a King above their Kings, and over their Kings.

Secondly, As Jeſus Chriſt is his Enemies King, ſo he is his Saints King: I will give you two Scriptures to prove it, though I need not, yet I will, becauſe of making things very clear as I go on. In *Rev.* 15. 3. There Jeſus Chriſt is called the Saints King: *Thou King of Saints.* So alſo in *Mat.* 21. 5. *Tell ye the Daughter of Sion, Behold thy King cometh:* ſo that by theſe two Scriptures you ſee *Jeſus Chriſt is a King of Saints.* Now, Beloved, I beſeech you here to mind me; *Jeſus Chriſt*, you ſee, is King of the Bad, and of the Good; but as for the Wicked, he rules over them by his Power and Might, but the Saints he rules in them by his Spirit and Graces. Now, to this the Scripture witneſſeth, that *Jeſus Chriſt* rules in the Saints, and *is King of the Saints*; and therefore it tells us, in *Col.* 1. *Chriſt in you the Hope of Glory*,

and elſewhere; *Know ye not that Chriſt is in you, except ye be Reprobates?* Mark here, *Chriſt* muſt be in you, the hope of Glory; ſo in *Pſal.* 29. *Lift up your Heads, O ye Gates, and be ye lifted up, ye everlaſting Doors, that the King of Glory may come in.*

Here *Chriſt* is called the King of Glory: And the *Pſalm* calls upon Men to open their Hearts, that the King of Glory may come in: ſo in *Rev.* 3. 29. *Behold I ſtand at the Door and knock, if any Man hear my Voice, and open the Door, I will come in and ſup with him, and he with me.* Oh this is Chriſt's Spiritual Kingdom, and here he rules in the Hearts of his People. Here he rules over their Conſciences, over their Wills, over their Affections, over their Judgments and Underſtanding, and no body hath any thing to do here but *Chriſt*; 'tis *Chriſt* that Rules over the Conſciences and Judgments of Men, and therefore he is called the King of Saints. 'Tis true, other Kings may bear rule over the Eſtates of Men, but as for the *Soul*, that only belongs to *Chriſt*: And therefore Believers are ſaid to be all glorious within: The King's Daughter, which is the *Church*, in *Pſalm* 45. the King of Glory rules there, and dwells there; you know God dwells in the higheſt Heaven, and in the humble Hearts: *Chriſt* is not only King of Nations, but King of Saints; the one he rules over, the other he rules in.

Thirdly, Jeſus Chriſt is his Father's King too; and ſo his Father calls him, God calls *Chriſt* his King, in *Pſalm* 26. *I will ſet my King upon my holy Hill of* Sion: Well he may be our King, when he is God's King. But you may ſay, How is Chriſt his Father's King, becauſe he rules over him? No, but becauſe he rules for his Father: There is a twofold Kingdom of God committed to Jeſus Chriſt; pray mark Sirs. 1. A Spiritual Kingdom by which he rules in the Hearts of his People, and ſo he is King of Saints. 2. A Providential Kingdom, by which he rules the Affairs of the World, and ſo he is King of Nations. Now, Beloved, the Scripture ſays, *That the Father hath put all things in Chriſt's Hands*, Joh. 3. laſt. And the Apoſtle tells us, *God hath put all things under his Feet.* The Father judgeth no Man, but hath committed all Judgment to the Son, and he hath appointed him over his own Houſe: *now as Chriſt hath all*, ſo he doth all, and rules all for his Father, and therefore the Father calls him his Servant, *Iſa.* 41. 2. *Behold my Servant*, and in the other Text, *my King*, becauſe he ruled for his Father, and doth his Father's Will: ſo that beloved, in theſe three Reſpects *Chriſt* is a King: Now I ſhall lay down ſomething wherein the Lord Jeſus Chriſt doth infinitely excel all the Kings of the Earth.

1. *Chriſt Jeſus* is a King that in a ſpiritual ſenſe makes all his Subjects Kings. He hath a Crown of Glory for every Subject. O what a glorious King is this! Now that Chriſt makes all his

Subjects

Subjects Kings, ſee *Rev.* 5. 10. ſays the Church there, *who hath made us to our God Kings and Prieſts* O Sirs, 'tis better to be a Member of Chriſt, than the Head of a Nation. O how infinitely happy are all *Chriſt*'s Subjects? They be all Kings, all Heirs, all Favourites, all Sons; all true Believers are ſo, the Believer is the only happy Man. Alas, where is there ſuch a King to be found that makes all his Subjects Kings? There are many Kings that undoe their Subjects, but Chriſt makes his Subjects; many Kings make their Subjects Beggars, but Chriſt makes his Subjects Kings: Many Kings put their Subjects to death, but Chriſt died that his Subjects might live; they give their Subjects Titles, but Chriſt gives all his Subjects Grace and Glory. Sirs, in a word, this is the greateſt Nobility, to be the ſervant to the *Great God*; he is Nobly deſcended who is born from above. Oh, how many Lords hath that Man who hath not Chriſt for his Lord! Every Sin is his Lord, and every Luſt Lords it over him. Now, where Jeſus Chriſt comes to be King, he makes them Kings to his Father, and Kings over their Luſts. Now, Beloved, here is the *Bleſſedneſs* and *Happineſs* of our King, he makes us all Kings, and gives us all *Crowns of Glory.*

2. *Jeſus Chriſt* is a moſt juſt and righteous King, he reigns in Righteouſneſs, he brings peace by Righteouſneſs, he makes us Righteous, and therefore he is called, *The Lord our Righteouſneſs*, in *Jer.* 23. 6. Now, Beloved, other Kings oftentimes deal unjuſtly, they bear the Sword to execute Wrath upon well-doers, and ſtrengthen the hands of evil-doers; juſtifie the wicked, and condemn the godly, and break Oaths, and falſifie Covenants; and many times they oppreſs their Subjects, and wrong their People, and therefore the Scriptures ſay, *When the wicked bear Rule, the People mourn*, Prov. 26. *When the Righteous is in Authority, the People rejoyce; but when the Wicked bear Rule, the People mourn.* But now, beloved, *Jeſus Chriſt*, as he is a righteous King, ſo he rules in Righteouſneſs, and thou ſhalt have nothing but righteous dealing from him: Mind this Text of Scripture, which infinitely ſpeaks out *Chriſt's righteous dealing* with poor Souls, in *Rev.* 15. 13. *Juſt and true are thy ways.* Mark, who are *juſt and true here?* Why, 'tis the King of Saints: *Juſt and true are thy ways, thou King of Saints: Juſtice* and *Truth* well becometh the King of Saints. In *Prov.* 5. 8. 'tis ſaid, *Her ways be ways of pleaſantneſs, and all her paths are peace*, ſpeaking of *Wiſdom*, which is meant of *Chriſt.* Oh, what a golden King is here! he is *juſt and true*, and *all his ways are pleaſantneſs, and all his paths are peace.* Oh Sirs, this is the Excellency of Chriſt, he oppreſſeth no body, he wrongs no body, and therefore he is called *Juſt and True*: He infinitely excels all the Kings of the Earth in Righteouſneſs; he is a righteous King and deals for nothing but Righteouſneſs.

3. Chriſt

3. Christ is a King that *liveth for ever*, and Reigns for ever, their Kings they are but of yesterday, they be dead and gone. What is become of all those great and mighty Kings we read of? Why? they be gone like a Tale, like a Dream. But 'tis not so with the King of Saints, *The Lord is King for ever*, he Reigns for ever; and therefore the Apostle calls him, *A King Immortal, Eternal*, as you may see in 1 *Tim.* 1. 17. Christ is there called *a King Immortal*, because he lives for ever. So in *Heb.* 7. speaking of Christ, *who ever lives*, says he, to *make intercession for us*. Now, beloved, here is the glory of the Lord Jesus Christ, he lives for ever; other Kings be dead, and their Subjects may do what they will, but Jesus Christ lives for ever.

4. Jesus Christ is a King that hath a perfect knowledg of all his Subjects. O Sirs, Kings and Princes, and States, do not know all their Subjects, nay, they know very few; alas, they do not know a quarter of them; the poor Subjects are unknown to them, they be not acquainted with the wrongs, and wants, and miseries that their poor Subjects lie under: we are unknown most of us to our Prince. But now here is the Excellency of Christ, he hath a perfect knowledg of all his Subjects, he knows them all by Name, he knoweth all their Thoughts, all their Wants, all their Ways, all their Conditions. Now, I say, this is a great happiness, that we have a King that knows us so well. Oh, poor Souls, Christ knows you all, all your Wants, all your Conditions, all your Necessities whatsoever. The Lord Jesus knows all thy sufferings, and therefore says *Paul*, in *Phil.* 4. *My God shall supply all your wants.* Oh, 'tis a sweet Scripture, *My God shall supply all your wants.* So say I to you, Sirs, your King will supply all your needs, he knoweth all your needs, all your straits, all your fears, yea, and he will supply all your needs. Oh here is the Excellency of this King.

5. Jesus Christ is a King that *sits upon his Father's Throne*, at this very time he sits upon his Father's Throne. But, Beloved, this is not all; Christ doth not only sit there himself, but he hath promised that *all* men *who overcome, shall sit down with him upon the Throne*; you have a full Text to this purpose, in *Rev.* 21. *To him that overcometh will I grant to sit with me upon my Throne.* Mark, Sirs, Christ promiseth all his Subjects, that they should *sit upon the Throne with him*: Now I wonder where there is any *King but Christ*, who will suffer his Subjects to sit upon his Throne with him: Alas, this would be Treason for a man to desire it. I remember, amongst other things, I have read of a King, who passing over a water, his Crown fell from his Head into the Water, and one of his poor Servants, out of love to him, leapt in and fetcht it up, and for his more ease, put it upon his Head, that he might get the better out; and for this the poor Man had his Head cut off: so high, and mighty, and lofty was this Prince. Ay, but Sirs,

Sirs, the *Lord Jeſus* is not ſo, he is no ſuch proud King; he did not only uncrown himſelf to Crown us, and wear the Crown of Thorns, that we might wear the Crown of Glory, but he conſents and gives leave for his Subjects to ſit upon the Throne with him; *To him that overcometh will I grant to ſit with me upon the Throne:* Oh what a Glorious King is this, that every one of his poor Subjects ſhall ſit upon the Throne with him! ſo in *Rev.* 21. 7. *He that overcometh ſhall inherit all things.* A Man would think, Sirs, this very thing ſhould draw the *whole World* after Chriſt. Oh how ſhould this draw the Affections of Men to be in love with thoſe great Proffers and Privileges, and Honours that Chriſt beſtoweth upon his poor Followers! He doth not only make them Kings, but he grants them *to ſit upon his Throne with him:* thou wouldſt ſay it were an honour indeed, (O Saint) couldſt thou but look into Heaven, and ſee Chriſt ſit upon his Throne; but this *Honour have all his Saints:* Yea, much more, he makes them all Kings, and grants to them *to ſit upon the Throne with him.*

6. *Jeſus Chriſt* is a King *that loves all his Subjects, and his Subjects love him.* And I am ſure this cannot be ſaid of any King under Heaven; but it may be ſaid of the Lord Chriſt, for he is a King that loves all his Subjects, and all his Subjects love him; and this I ſhall endeavour to ſhew you in this Afternoons Exerciſe; and the next day I ſhall handle the other part, *That all his Subjects love him.* There are Nine or Ten Particulars wherein the love of Chriſt to his Subjects doth appear and is wonderfully manifeſted.

1. *His love to his Subjects*, 'tis Primary: *We love him*, ſaith the Apoſtle, *becauſe he loved us firſt*, 1 John 4. 16. we love him, and why? *Becauſe he loved us firſt*, his love is the cauſe preceding, our love is the effect following: If he had not fired our Hearts with the flames of his love, we ſhould never have beſtowed one ſpark of Spiritual love upon Chriſt; he muſt draw before we can *run*; and therefore ſays the Church, *Cant.* 1. 4. *Draw us and we will run after thee.* Oh Sirs, we cannot run without drawing; he muſt draw us before we can run, and when he draweth then we run: It was not Man's lovelineſs that engaged God to love and ſave Man: God loved his Enemies even in their ſinful eſtate, though not with a love of *well liking* of them, yet with a love of *well willing* to them. Oh Sirs, ſince God loved us when we were not like him, we ſhould ſtrive to be like him, who thus loved us; nothing ingageth a Saint to love God ſo much as this, that God loved him ſo much. A Miniſter once weeping at the Table, and being asked the reaſon, anſwered, *Becauſe I love Chriſt no more.* Indeed, Friends, this ſhould grieve us, that we love ſo little, who are ſo much beloved. You have a famous ſaying of *Auſtin, He loves not Chriſt at all that loves him not above all.*

This

This is the first love wherewith God loves his people, 'tis a primary love.

2. Christ is a King that loves his Subjects with a distinguishing love, and a separating love: The general love of Christ is scattered and branched out to all the Creatures in the World, but his special love, his exceeding great and rich love is only settled upon his Church Now if you ask me what Christ's distinguishing love is, I shall name it, and but name it to you.

1. 'Tis Pardoning Love. 2. 'Tis Redeeming Love. 3. Calling Love. 4. Justifying Love. 5. Adopting Love. 6. Sanctifying Love. 7. Glorifying Love.

This I say, is his peculiar Love; Christ's Love is not only sweeter than Wine, but better than Life: He is most Lovely, he is always Lovely, he is altogether Lovely; Christ is nothing but Love to those who are his Lovers.

3. Christ loves his Saints with a protecting Love; in *Isaiah* 15. 49 *Can a Woman forget her sucking Child, that she should not have compassion on the Son of her Womb?* Can a Woman forget her sucking Child? Is it possible a Woman should be so inhumane to forget her tender Infant, and not have Compassion on the Son of her Womb? *Yes*, says the Lord, *They may forget them, yet I will not forget thee.* God may as soon cease to be God, as cease to be Good; he may as soon cease to Live, as cease to Love; no, no, he cannot forget them; did he forget *Israel in Egypt*, or his Church in *Babylon* or *Daniel* in the Lions Den? Did he forget the three Children in the Furnace, or *Jeremiah* in the Dungeon, or *Jonah* in the Whale's Belly, or *Peter* in Prison? Did he forget them? The wicked say indeed, the Lord doth forget, in *Ezek.* 9. *The Lord hath forgotten the earth, and he sees it not*, but they are much mistaken. There are three or four Texts of Scripture which I shall humbly offer to your serious consideration, that wonderfully speak out God's protecting Love to his People.

The first is in *Rev.* 7. 2, 3. you find there an Angel hath power given him to *hurt the Earth and the Sea.* Now there comes another Angel and crys out, *Hurt not the Earth, nor the Seas, nor the Trees.* Why? what's the Reason? Why, in the third Verse, *until we have Sealed the Servants of God in the forehead.* Do not you pour out your Judgments upon them, until we have secured the *Servants of God.* Oh, how wonderfully doth the Lord protect his People! so again in *Ezek* 9. certain men be sent to *destroy that wicked People*, and amongst the rest, the Lord calls, and bids one *set a mark upon them, that sigh for the abomination of the Land*; and for the rest, says he, *destroy them old and young.*

Oh, Sirs, this doth wonderfully set out God's Protecting Love to his People. So in *Isa.* 3. 10. the Lord bids the Prophet tell them, what sad Judgments should come upon them, upon the

Kings

Kings and Princes, and great Men, and Souldiers. Now ſays the Lord, *Say to the Righteous it ſhall be well with them, none of this ſhall come near them.* Oh how wonderfully doth this magnifie God's Protecting Love? *Iſa.* 26. 20. *Come my People, enter into your Chambers, ſhut the door, and hide your ſelves for a little moment:* Why ſo, O Lord? Why? *until the indignation be overpaſt.* Come, ſaith God, I am reſolved, to execute my Judgments on wicked Men, therefore hide your ſelves for a moment. And therefore, I ſay, let no man's heart fail him, 'tis but for a moment, and thy miſeries ſhall end. Beloved, when our miſeries are at the greateſt, his help is at the neareſt; Man's extremity is God's opportunity; when *Mordecai* is throughly humbled, the Rod *Haman* ſhall be hanged.

4. But then fourthly, Chriſt loves his People with a moſt cordial love, he loves them with all his Heart; nay, they are the *dearly beloved* of his Soul, as himſelf calls them, *Jer.* 12. *I have given the dearly beloved of my Soul into the hands of her Enemies.* Chriſt's love to his People, 'tis not a Lip love from the Teeth outwardly, but a real love, from the Heart inwardly; Chriſt loves his People, as his Father loves him; and how is that, can you tell? Now, all the Men on Earth, nor Angels in Heaven cannot declare the love that the Father bears to Chriſt; and yet as God loves Chriſt, ſo doth Chriſt love his People. You have a full Text for this, they are Chriſt's own words, *As the Father loveth me, ſo love I you.* Oh Sirs, how infinitely doth the Father love the Son, and how infinitely doth the Son love his People! Why, he loves them as the Father loves him. Oh Lord, what Love is this, that the Saviour ſhould love the Sinner, that Chriſt ſhould love the miſerable ſinner? And yet thus it is: Oh Sirs, Believers are like Letters of Gold engraven on the very heart of Chriſt: *Oh the breadth, the depth, the height, the length of the love of Chriſt,* ſays the Apoſtle, *it paſſeth knowledge,* as if ſo he wanted words to ſet it forth; in *Eph* ſ. 3. 20. *The love of Chriſt which paſſeth knowledge.*

As it ſo there were both want of words and want in words to ſet forth the love of Chriſt. But certainly it muſt be very great, for as the Father *loves* him, ſo he *loves them.* Alas others love the Saints, but how do they love them? Why, not with a Cordial love; they do not love them for their good, but for their goods; 'tis more for the Money in their Purſes, than for the Grace in their Hearts; they love the Saints as the *Samaritans* did the *Jews*; juſt *as* men do with their *Sun-Dials*, never look on them but when the Sun ſhines; why, ſo the World never looks upon the Saints, but in the time of Proſperity: when the *Jews* flouriſh'd and were in their glory, Oh, what great Friends were the *Samaritans* to them? but when the poor *Jews* were under Affliction, then they had no worſe Enemies than they.

Why,

Why, but *Chriſt*'s love is not ſo, he loves thee when thou art Poor, as well as when thou art Rich; as well when thou art in thy *Rags*, as when thou art in thy *Robes*; when thou art in *Adverſity*, *as* well *as when* thou art in *Proſperity*: Chriſt loves his Saints as well upon *Gallows*, *as* though it were in a Palace; for whom he *loves*, he *loves* unto the end, *Heb.* 13. 5. *He is faithful who hath ſaid, I will never leave thee nor forſake thee*; Never leave thee in any Condition, or any place: Oh *Sirs*, what a love is *this*! and therefore a ruſh for what the World can do, or for the World's love, 'tis like a *Vence-Glaſs*, ſoon broken; it ſmiles now, and quickly frowns: it cries *Hoſanna* to day; and to morrow *Crucifie him*: But *Chriſt*'s love *is* with the very heart.

5. *Jeſus Chriſt* loves *his Subjects* with a Love of Benevolence, John 5. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life*: And ſays *Paul, He loved me and gave himſelf for me*, Gal 2. 20. The Father gives the Son, and the Son gives himſelf; who loved me, and gave himſelf for me; all that Chriſt did and ſuffered 'tis for me: All that Chriſt hath *is* mine. Oh Soul, *Chriſt*'s love *is* thine to pity thee, *Chriſt*'s mercy is thine to ſave thee, *Chriſt*'s *Graces* are thine to beautifie thee; and his glory is thine to crown thee. *Chriſt*'s power is thine to protect thee, thou ſeeſt. He that is ſure of God's love to him, *is* ſure of God's power for him: And Chriſt's wiſdom *is* thine to counſel thee, and *his* Angels are thine to guard thee, and *his* Spirit *is* thine to comfort thee, and *his* Word *is* thine to teach thee. There are four *Attributes* of God, which are of great ſupport to Chriſtians.

1. His *Faithfulneſs*. 2. His *Mightineſs*. 3. His *Goodneſs*, And 4. His *Wiſdom*. And therefore Sirs, *'tis* your duty to live upon Promiſes, while Providence *ſeems* to run croſs to Promiſes. *Chriſt*'s love to you 'tis free love. All that he hath given you 'tis free, his grace is free, his ſalvation is free, his peace is free, aud himſelf *is* free. A dram of Grace in the heart is better than a chain of gold about the neck! Now beloved, all that Chriſt hath beſtowed upon you, 'tis free, and therefore 'tis a love of *Benevolence*.

6. Chriſt *loves his Subjects* with a love of Compaſſion, ſympathizing with them in all their Sorrows and Sufferings: Truly *this is* a great comfort indeed; *in all their Afflictions*, ſays the Text, *He was afflicted*, Iſa. 63. 9 So ſays the Apoſtle, *Heb.* 4. *We have not an High Prieſt that cannot be touched with the feeling of our Infirmities*: That is, he is an High Prieſt that is touched with the feeling of our Infirmities: one that doth weep in our tears, and ſigh in our ſighs, and ſorrows and ſuffers in our *ſufferings*, and therefore ſays Chriſt, *Saul, Saul, why perſecuteſt thou me?* Oh what a ſweet love *is this*, a love of Compaſſion, and

and ſympathizing with us in all *Sorrows and Sufferings*: Chriſt *was* firſt perſecuted by *Paul* in his Members. Now, Beloved, *Jeſus Chriſt loves* his Subjects with a love of Compaſſion; and therefore let thy *Sufferings* be what they will, *Jeſus Chriſt* doth as it were bear a ſhare with thee.

7. *Jeſus Chriſt* loves *his* People with a love of delight and complacency, *Prov.* 8. 17. *I love them that love me. The King ſhall greatly delight in thy Beauty*, Pſal. 45. 11. ſpeaking there of Chriſt, *the King ſhall greatly delight in thy Beauty*, with great delight and complacency. And therefore, beloved, *Chriſt calls* his Church, *his Love, his Dove, his Beloved, his Fair one.* Oh how infinitely doth Chriſt love his Church! certainly Chriſt bears a great love to *his* Church; and hence 'tis you read, Chriſt *walks among the golden Candleſticks, and he feedeth among the Lilies, and his delights is with the Sons of Men.* Although poor *Believers* be *Ravens in the World's* eye, yet they are *Doves* in *Chriſt's* eye, they are very *precious* in *his* eſteem, though they be the loathing of wicked mens Souls, yet they are dearly beloved of *God's* Soul, he delights in them. Oh how much *is* Chriſt taken with them, *the King ſhall greatly delight in them.*

8. Chriſt *loves his* People with an everlaſting and enduring love; 'tis a love that never *dies*, never waxeth cold; *Chriſt's* love, 'tis like a fountain, overflowing, but never dried up; whom he loved from Eternity, thoſe he *loves* to Eternity, and they are *Believers.* Now, Sirs, *is* not this a great favour to be beloved of God? in John 13. 5. *He loved them even to the end*; not for a day, or a month, or a year, not for a flaſh and away, but even to the end. And in *Jer.* 31. 3. ſpeaking there of his Love, it *is* called *an everlaſting love, I have loved thee*, ſays God, *with an everlaſting love.*

Oh Sirs, *this is* a love that ſhall bed and board with thee, that ſhall lie down and riſe up with thee, that ſhall go to thy Death-bed with thee, to the Grave with thee, and to Heaven with thee; the Saints ſhall put off the *Jewel of Faith* when they die, but not the *Jewel of love*, for that ſhall remain with them to eternity; God *loves his Saints* with an *everlaſting Love.*

9. With an Univerſal Love; *His Love is Univerſal to* all the *Saints*: Oh there is not one Saint but Chriſt infinitely *loves*, he *loves* them as the Father loves him, he loved poor *Lazarus as* well *as* rich *Abraham*, and deſpiſed *Job as* well *as* honourable *David*; he loves the pooreſt Saints *as* well *as* the richeſt, he loves them all alike, God is no reſpecter of Perſons.

Oh where *is* there ſuch a King now *as* Chriſt? They love their *Nobles*, their *Favourites*, they are their *Darlings*; but Chriſt loves all his Subjects, Chriſt's love extends to all his *Saints*; his love it is like the beams of the Sun, which reach all ways, Eaſt, Weſt, North and South; ſo doth Chriſt's love.

10. His

10. His love it *is a correcting love: whom he loveth he chaſteneth, he correcteth every Son whom he receiveth.*

11. *Chriſt's Love* it is a directing love; he hath promiſed to guide and direct his People in the way wherein they ought to walk. Oh Sirs, put all theſe *Particulars* together, and ſure you muſt *needs confeſs* that *Jeſus Chriſt loves his Subjects* infinitely, *as it was* ſaid of *Lazarus* when Chriſt wept for him, they made this conſtruction of it, *Oh how he loved him!*

Oh, Sirs, how doth Chriſt love you, who are *his* People? he *loves you* infinitely, even beyond meaſure. *his* love it paſſeth knowledge. Now, O Sirs, for the *Lord's* ſake conſider of it, and let *this* draw forth your love to him. I ſhall the next opportunity come to ſhew you the *love of Chriſt's Subjects to him*; if the Lord give leave.

Canticles 5. 16.

THe Spouſe indeed was ſick of love; *whilſt we were ſinners Chriſt dyed for us*, ſays the Apoſtle, he loved us more than his *own life*; yea, the very *life of Chriſt*, to him was not too dear for us. Some write of a Fowl called a *Pelican*, and they ſay ſhe feeds her young ones with her own blood. O Sirs, Chriſt is our *Pelican*, that hath nouriſh'd and fed us with his own blood: *my Fleſh is meat indeed, and my Blood is drink indeed*, ſays Chriſt, *John 6. 55.* Chriſt's red blood hath taken away our red guilt; ſcarlet red Sinners are by grace become milk-white Saints: All our precious Mercies come ſwimming to us in precious blood; Chriſt bled love at every Vein, his drops of blood were drops of love, yea, the more bloody the more lovely; he was moſt lovely upon the Croſs, becauſe then he ſhewed moſt love to us.

The laſt day I ſhewed you the great love which *Jeſus Chriſt* bears to all his Subjects: And the ſum of my diſcourſe was this. That Jeſus Chriſt loves his Subjects with an everlaſting and enduring love. That which I am to ſhew you, is this, that all *Chriſt's Subjects* love him, and with what kind of love. The Saints love to Chriſt is vehement and ſtrong: This will appear, if you conſider to what the Scripture likens and compares the Saints love. Now 'tis compared to four things.

1. To *Sickneſs*. 2. To *Death*. 3. To *the Grave*. 4. To *Fire*. To theſe things is a Believer's love compared in Scripture: I ſhall handle them in Order.

1. *Sickneſs*, this is the firſt compariſon which doth ſet forth the ſtrength of the Believer's love: this is ſet down in two places of this Book of *Canticles*, in *Cant. 2. 5. Stay me with Flaggons, and comfort me with Apples, for I am ſick of love*: and in *Ca. 5. 8. Tell ye him whom my ſoul loveth, that I am ſick of love.* She is overwhelmed, ſhe is overcome, and even raviſhed with his love and beauty. Oh I thirſt, I faint, I pant, I long for him. O Sirs, the Church is very ſick and ready to ſwoon: Never was *A-*

hab ſo ſick for a Vineyard, never was *Siſera* ſo *deſirous* of Milk, nor *Sampſon* for Water, nor *Rachel* for a Child, nor *Ammon* for his Siſter *Tamar*, as poor broken-hearted Sinners are for Chriſt; when Chriſt gets into the Heart, he draws all the Affections to him. I remember the ſpeech of a gracious woman, *I have born* (ſays ſhe) *nine Children with as much pain as other women do, and yet I could with all my heart bear them over again, ſo I might but be ſure of a part in Chriſt.* Oh how infinitely do Believers love Chriſt! *David* wonders at his own Love, *Pſal.* 116. 97. *O how I love thy Law!* he makes a wonder at it here, with what vehemency he loves God's Word, *O how I love thy Law!* So the Spouſe here, ſhe doth not only *love him*, but ſhe's *ſick of Love*, ready to dye for love. Oh Sirs, here is a ſickneſs, but not unto death, but unto life: 'tis a ſickneſs that ſtill bringeth *bleſſedneſs* and *happineſs* with it; a ſickneſs which ſhall be cured by him who is the great Phyſician of ſouls: This is the firſt, ſhe compares her Love to Sickneſs.

2. The next thing whereby ſhe expreſſeth the ſtrength of her love to Chriſt, 'tis by death; this you have in *Cant.* 8. *Verſ.* 6. ſhe there tells you, *Her love 'tis ſtrong as Death.* Beloved, you know Death is ſtrong; 'tis the King of Terrours, and the Terrour of Kings; it ſubdues all ſorts of People, high and low, rich and poor, old and young, good and bad; the greateſt Monarchs. Kings and Emperors be thrown by *Death*; where did ever that Man dwell that was too ſtrong for *Death?* If ſtrength could have reſiſted it, then *Sampſon* had miſs'd it; could greatneſs have over-lookt it, *Nebuchadnezzar* had eſcaped it; could beauty have out-fac'd it, then *Abſalon* had never met it; could riches have brib'd it, *Dives* had avoided it. But alas, none of theſe Gallants were hard enough for *Death*, it trod upon the Necks of them all: And therefore, oh look upon *Death* all of you, as a thing you muſt meet with, and look upon your Lives as a thing you muſt part with: Now by this you may gueſs what Love is, 'tis ſtrong as Death; Ay, ſtrong indeed: Oh how ſtrong is Death? nay, a Believer's Love to Chriſt is not only ſtrong as death, but ſtronger than Death, as ſome Scriptures make it appear. A Believer's love to Chriſt is ſtronger than Death. *I am perſwaded*, ſays *Paul*, *neither life, nor death, principalities, nor powers, things preſent, nor things to come, ſhall ever be able to ſeparate us from the love of God in Chriſt Jeſus our Lord*, Rom. 8. two laſt *Verſ.* Death though it may kill us, it cannot hurt us; though Death may ſend us to the bed of Darkneſs, yet it cannot ſend us to the place of Torments; though it may take away our lives, it cannot take away our loves. Bloody Tyrants have taken away the Martyrs lives for Chriſt, but they could never deſtroy their Love to Chriſt. One of the Primitive Chriſtians, when he came to ſuffer, *Oh* (ſaid he) *I ſhall die for my Saviour but once. Oh I could die an hundred times for Chriſt.*

Alas

Alas he was grieved becauſe he ſhould ſuffer but once and had no more lives to lay down: Oh I could die a hundred times for him! Oh Sirs, 'tis a thing that out-lives all Enemies, all Perſecutions, Danger, nay, Death it ſelf: in *Rev.* 12. 11. ſays the Text, *They loved not their Lives unto death*; and ſo ſays *Job*, *though thou kill me, yet I will truſt in thee*; as if he had ſaid, Oh Lord, though thou take away my Proſperity, my Greatneſs, my Health, my Goods, my Children, yea my life it ſelf, thou ſhalt never take away my love; *though thou kill me, yet I will truſt in thee*, Job. 13. 15. So that love is the Conqueror at the laſt.

3. Another thing whereby ſhe expreſſeth the ſtrength of her love and ſtrong Affection to Chriſt, 'tis the Grave, and this you have in *Chap.* 8. 6. Here *love is as cruel as the Grave.* The Grave, 'tis the bed of darkneſs, which is always craving, and is never ſatisfied, but devours all that comes. *Chriſt tells us*, in John 4. 14. *He that drinketh of the Water that I ſhall give him, ſhall never thirſt no more*; What, thirſt no more! No, no more after the World and Worldly things, but more and more after Chriſt and Heaven; *He that drinks of the Water which I give him, ſhall thirſt more*, no more after theſe poor low things, but more and more after Chriſt.

No hungry man did ever with more Appetite long for Bread, nor a thirſty man long for Water, nor a naked man for Cloathes, nor a covetous man for Riches, nor a ſick man for Health, nor a condemn'd man for Pardon, than Souls truly gracious, do for Chriſt Jeſus. *My Soul thirſteth for thee*, ſaith *David*, in *Pſal.* 63. 1. *My Soul thirſteth for thee*; why *David*, how doth thy Soul thirſt for God? Why, he tells you in *Pſal.* 42. *As the Hart panteth after the Water-brooks, ſo doth my ſoul after thee, O God.*

Now mark, Sirs, the poor Hart which is hunted by Dogs, *his* Nature, *'tis as* it were all over on a flame, in a burning heat, and then it *pants* and *thirſts*, and is ready to die for water. Now ſays *David*, *As the Heart panteth after the Water brooks, ſo doth my ſoul after thee, O God.* Oh the vehemency here of *David's* thirſt! And therefore he *tells* you elſewhere? *Whom have I in Heaven but thee? And there is none I deſire on Earth in compariſon of thee*, Pſal. 33. Do you deſire none beſides God? Do you not deſire your Wives, your Children, your Crown, your Kingdom? *Yes*, theſe he deſired in their *places*, but theſe were no thing in compariſon of God. I remember the Saying of a Martyr, to one that asked him if he did not love his Wife and Children, when they wept by him? *Love them? yes*, (ſays he) *if all the world were Gold, and mine to diſpoſe of, I would give it all to live with them, though it were in a Priſon*; *yet* (ſays he) *in compariſon of Chriſt I love them not.* O here was a Spirit now!

O Sirs, we must tread upon Father, and run over Mother, to come to Christ; You know, *Peter* to come to Christ, would go upon the bare Water, rather than fail, he went upon the *Sea to Christ*, truly 'twas a *dangerous passage*, but truly *Peter* bore up excellently well, while his Faith bore up, but when his Faith sank, then *Peter* began to sink too. The World is called a Sea, in *Daniel* and the *Revelations*, and we must go up these Waters to Christ, and be sure to keep upon Faith, and then you will hold out; but if Faith fails, you will be sure to sink.

Oh Sirs, the Believer's love is unsatisfied like the Grave, none but Christ, none but Christ, said the Martyr, and as *Austin* said, *O Lord take away all, only give me thy self.*

4. Love is compared to *Fire*, and it hath a most vehement flame, in *Chap.* 8. 6. Now, Beloved, the Saints love to Christ, it *is* not only compared to fire, for its warming and heating, but for its kindling, and increasing, and burning, and flaming, *while I was musing*, says *David*, *the fire burned*, Psal. 39. 3. What fire? why the fire in his heart, not the fire on his hearth. And when the Apostles went to preach the Gospel, the fire sate upon their Tongues, in *Acts* 2. 3.

Now, beloved, as the Saints love is compared to fire in the Scripture; so you shall find Afflictons, and Persecutions, and Persecutors, and Dangers, and those cruel things that accompany the poor Saints in this World, are called Waters and Floods, in *Dan.* 9. and *Psal.* 69. and *Gal.* 7. But two *Scriptures* there are more than ordinary in *Rev.* 17. 15. there they are called waters, *The waters which thou sawest where the Whore sate, they be People, and Multitudes, and Nations and Tongues*, the Spirit opens it to our hands: And you have another Scripture in *Rev.* 12. 15. 'Tis said there of the Dragon, *That he cast out much water like a flood after the Woman.* Now, what is this flood here? Why, this flood 'tis bloody Persecutions, and deviliſh Superſtitions.

Now, beloved, How long hath the Dragon been spewing out this water upon the Church, and wherefore is all this water thrown out? why, it *is* to quench *this* fire that I speak of, but they cannot do it: No, *alas* they may spew till their eyes fly out of their head, and to no purpose, *Cant.* 8. *Many waters cannot quench love, neither can the flood drown it*: all the bloody *Persecutions* and *Afflictions* cannot quench Love; and therefore let wicked men send forth as many floods as they will, it cannot drown the Saints love. All the water that *Saul* and *his* party threw after *David*, did not quench this; No, (says he) *Though I walk through the Valley of the shadow of death, yet I will fear no ill*, in *Psal.* 33. 4. *David is* not afraid to go by Death's door.

And all the water that *Herod* and the Rulers threw after the Apostles, could never quench their love. Now, You shall find,

after the Apostles were whipt soundly, they went away rejoycing in this very thing, *That they were accounted worthy to suffer for Jesus Christ*; and *Heb.* 10. *They took joyfully the spoiling of their Goods.* And says *Paul*, in *Rom.* 8. 25. *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine?* &c.

Believe it, Sirs, all these be trying things, and yet, says he, *Who shall separate us from the love of Christ?* No, no, they can not do it, there is nothing shall ever be able to separate us from the love of Christ; so that the Believers love is not made of such metal to be quenched with this flood, the Saints are all of a fire for Christ. And so we find that great Flood which Nero and *Julian* poured out upon the *Primitive Christians*; what, did it quench the fire? I remember one of them said, (says he) *Had I ten heads, they should all off for Christ.* And another (says he) *If every hair of my head were a man, they should suffer for Christ.*

Alas, the poor Christians catched their Torments like so many Crowns; and therefore the Scripture tells you, *That many waters cannot quench Love.*

Now, Beloved, put these four things together, and it is very clear, that the Saints love to Christ is vehement and strong; they will hang for him, burn for him, do any thing for him, suffer the greatest Torments, rather than he should loie the least dram of Glory.

But you will say, Why do all Christ's Subjects love him with this love?

The Reasons are two. 1. Because he deserves it; 2. He Commands it.

First, Christ deserves our love: Why do we love him? Why he deserves it at your hands, were it ten thousand times more than it is. Beloved, it was he that created us, it is he that sanctifies *us*, it *is* he that redeemed *us*, and loved *us*, it *was* he that changed our Natures, and Pardons our Sins, it was he that made our Peace, and pacified *his Father's* wrath for *us*, and satisfied *his Father's* Justice for *us*, and wrought everlasting Righteousness for *us*: it *was* he that bore our *Cross*, that we might wear *his* Crown. He waded through a Sea of Sufferings to bring Pardon to our *Souls*: And doth not this Christ deserve our love? Oh how infinitely! And truly, Sirs, the more Christ hath done and suffered for us, the dearer should he be unto us.

Secondly, As Christ *deserves* our love, so he *commands* it. Christ commands us to love him above Life, above Wife, above Relations; Christ will have all, or none at all; Jesus Christ must weigh heavier than all Relations in the Ballance of our affections, he commands us to love him *above all.*

Application. I now proceed to the Application of all to our ſelves, which is the third thing in order to be handled, and I ſhall make three Uſes of it.

1. For Conſolation. 2 Examination. 3. Exhortation.

Firſt of all, Is it ſo that Chriſt loves us with an everlaſting and never-dying love? Why then, here *is* comfort for you who are *his* people; I ſpeak only now to ſuch; *Comfort ye, comfort ye, comfort ye my people,* ſays God, *Iſa.* 41. 1. And ſays Chriſt, John 14. 1. *Let not your hearts be troubled:* Chriſt would not have his poor *Saints* troubled; and ſays the Apoſtle, *Rejoyce evermore,* 2 Theſ. 5. 17. Rejoyce evermore! Alas, how can we rejoyce when men vilifie *us*; when men reproach *us*, and abuſe *us*, and perſecute *us*, how can we rejoyce? But do but hark what Chriſt ſaith, *Mat.* 5. 11. *Bleſſed are ye when men ſhall revile you, and perſecute you, and ſpeak all manner of evil againſt you falſly for my Names ſake.* Mark, Bleſſedneſs *goes* in the firſt place; *Bleſſed are ye when men ſhall revile and perſecute you.*

Oh Sirs, 'tis a matter of bleſſedneſs, and therefore be not caſt down: You know what was ſaid of old, *In the World you ſhall have Tribulation, but be of good chear, I have overcome the World,* John 16. the laſt Verſe. O poor Soul, this is all the Hell that ever thou ſhalt have, therefore be of good chear; here thou haſt thy bad things, thy good things are to come; here thou haſt thy bitter things, but thy ſweet things are to come: here thou haſt thy Priſon, but thy Palace is to come; here thou haſt thy Croſs, but thy Crown is to come; here thou haſt thy Rags, thy Robes are to come; here thou haſt thy Sorrow, thy Joy is to come; here thou haſt thy Hell, thy Heaven is to come; after the Cup of Affliction, comes the Cup of Salvation: The ſweetneſs of the Crown which ſhall be enjoyed, will make amends for the bitterneſs of the Croſs which may be endured. One paſſing by a place where a Croſs lay on the ground, he cauſed it to be rear'd up, and found much Riches and Treaſures under it: Oh Sirs, under your greateſt Troubles lie your greateſt Treaſures, Patience for Sorrow, the Seed of Sorrow on Earth, ſhall reap a golden crop of Joy in Heaven: they that ſow Holineſs in the Seed-time of their Lives, ſhall reap Happineſs in the Harveſt of Eternity. O Sirs, never think to have an end of your ſorrow, till there be an end of your ſin. The Apoſtle tells us, *Our light Afflictions, which are but for a moment, work for us a far more exceeding and Eternal weight of Glory.* Alas! what is a dram of Reproach to a weight of Glory; O what is a ſhort moment of pain to Eternity of pleaſures? And therefore Saints, be of good chear, here is comfort for you, your beſt days are to come; you are Subjects who are beloved entirely, cordially, infinitely, with an enduring love.

Uſe 2. For the uſe of Examination I, it ſo that the Saints love to Chriſt is vehement and ſtrong? why then, I beſeech you exa-

mine, and try, and ſearch your ſelves, how do your pulſes beat after Chriſt? O that you would but examine your ſelves, that *you* may know whoſe *you* are while *you* live, and whither you ſhall go when you die, and what will become of you to Eternity. O Sirs, *Are you ſick of love?* that was the firſt: Do you love Chriſt? Are you ſick of love to Chriſt? For the Lord's ſake, Sirs, examine and try, and ſee whether you be ſick of love to Chriſt; tis to be feared, there's but few in the world ſick of this diſeaſe, many are ſick for honours, that are but Rattles to ſtill mens Ambitions; many are ſick for gold and ſilver, which is but a little ſhining dirt; many men are ſick for Blood, who eat up the Lord's People like Bread; God will lay on them the hand of Vengeance, who lay on his Saints the hand of Violence: many are ſick for Superſtition, and the Humane Traditions of Men, which inſtead of bringing their Souls to *Heaven*, will beguile them of *Heaven*; many are ſick of their Sufferings; alas, who needs fear the *Croſs*, that *is* ſure of the Crown? but O how few are there that are ſick of love to Chriſt? how many are there in this Congregation, that are ſick of love to Chriſt? For the Lord's ſake do not deceive your ſelves, you ſee the *Spouſe* was ready to ſwoon, and faint, and die for Chriſt.

Secondly, Her love *was as ſtrong as death*, nay, ſtronger than *death*; *is* your love ſo? O Soul, canſt thou endure a Priſon for Chriſt, burning for Chriſt, hanging for Chriſt, forſaking all for Chriſt? Wilt thou venture on the Waves for Chriſt, *as Peter did?* O Sirs, for the Lord's ſake look to your ſelves, there are many profeſs love to Chriſt in Words, but more that deny him in their Works: God was never more in mens Mouths, and never leſs in mens Lives. Beloved, is your love like the Grave, never ſatisfied? Doſt thou cry out more for Chriſt, Oh give me Chriſt, and take the World who will? Is this flame in your Souls? for the Lord's ſake try your ſelves, deal cordially with your poor Souls.

Now, Beloved, I have given you a taſte of *true* ſincere love, and bleſſed are they who caſt their love into the ſweet boſom of their Maker.

Uſe 8. I ſhall now cloſe all with a word of *Exhortation*. Well, Sirs, if I ſhould preach here till to morrow morning, what can I ſay more to you to make you to love Chriſt? *He's moſt lovely*; *he's altogether lovely*; therefore love Chriſt, love Chriſt: All *cauſes of love* are in him, there may be particular cauſes of Love in Men and Angels, but I ſay all cauſes of Love are in Chriſt: Oh, Sirs, love Chriſt, for if you do not, there is a Dreadful Curſe pronounced againſt you: There is no Heaven, no Happineſs, no Crown, without Chriſt; for in him doth all fulneſs dwell, and all the Treaſures of Wiſdom and Knowledge are in Chriſt, and the Father gives forth all his loving kindneſs through

through Christ. Beloved, is it not better ſwimming in the Water-works of Repentance, than burning in the Fire-works of Vengeance? one of them you muſt: There's no coming to the fair Haven of glory, without ſailing through the narrow ſtrait of *Repentance*: And therefore ſay what you will, unleſs you believe in your Saviour, your Souls will be miſerable for ever; and therefore conſider of what I have ſaid, and the Lord give you underſtanding in all things. Love Chriſt more than ever, more than all, and above all, and then you ſhall be happy for evermore.

Chriſt is a King, Prieſt, and Prophet; a King for Government and Rule, a Prieſt for Sacrifice and Intercession, a Prophet for Preaching and Revealing the Secrets of his Father's Boſom.

Canticles 5. 16.

BEloved, you know how far we proceeded the laſt Lord's Day. I finiſhed the ſixth particular, wherein Jeſus Chriſt, the *King of Kings* doth ſurmount and excel all other Kings, and it was that Jeſus Chriſt loves all his Subjects, and all his *Subjects* love him: And I ſhewed you the Wonderful love of Chriſt to his Subjects, and his Subjects love to him, in many particulars: I now proceed to other particulars, wherein Chriſt excels the Kings of the Earth.

Seventhly, Jeſus Chriſt makes all his *Subjects*, *his Subjects* do not make him: *By him were all things created that are in Heaven, and that are in the Earth*, Col. 4. 16. by him; by whom? by Jeſus Chriſt, by Chriſt were all things created. *He was in the World, and the World was made by him, and the World knew him not*, John 1. 16. ſo in the third Verſe, *all things were made by him, and without him was nothing made.* There was not any thing made without Chriſt, and all things were made by Chriſt. Now, Sirs, there's no King in the World, but firſt, either God from Heaven did tell the people that he would have ſuch a one to be King, or he was made by the people at firſt; Pray mark, their Office is indeed venerable: What is the fleſh of one man more than another? And therefore *Diogenes* told *Alexander* the Great, *There was no difference in the Grave between the bones of his Father* Philip *and the bones of the meaneſt ones*: ſo that the Kingly Power was by the people at firſt; that is, men agreed amongſt themſelves, that ſuch an one ſhould be King over them.

Beloved, if Earthly Kings could give Beings to their Subjects, I confeſs their Right over them would be very much; but indeed their Subjects in a Sence do give being to them. The Subjects are not made for the King, but the King for the Subjects; a Kingdom is not made for the King, but the King for the Kingdom;

but now Jesus Christ he creates his Subjects, he makes *his* Subjects; and gives being to his Subjects. *In him we live, move, and have our Being, Acts* 17. 28. Our King gives *us* our being; he gives *us* a threefold being: Our first being in the state of Nature, our second being in the state of Grace, and our third being in the state of Glory. This *is* the seventh thing wherein Jesus Christ excels all other Kings, he makes *his Subjects*, which none else can do.

Eighthly, Christ *is* the Richest of all Kings: Oh, Sirs, he is rich in Love, he is rich in Knowledge, rich in Goodness, rich in Wisdom, rich in Grace, rich in Glory, he *is as* rich *as* the Father himself; the riches of the Deity are in him, *in him dwells the fulness of the God-head Bodily*, Col. 2. 9. Mark, Sirs, in him there dwells a fulness: Of what? Why, of the God-head; and not only so, but *it dwells in him bodily*: Alas, Sirs, what are the *Princes* single Crowns, or the *Pope*'s triple Crowns, to Christ's many Crowns: Christ hath not one, or two, or three Crowns, but many Crowns upon *his* Head, *Rev.* 19. 12. *His eyes were as a flame of fire, and on his head were many Crowns*; Christ is Richer than any King, nay, Richer than all the Kings in the World, for he is Heir of all things, in *Heb.* 1. 2. He is the great Heir of Heaven and Earth.

The *Spanish* Ambassador coming to see the Treasury of St. *Mark* at *Venice*, which was so much cried up through the World for a famous Treasury; he fell a groping of it, to find whether it had any bottom, and being asked the reason of it, says he, *My great Master's Treasury differs from yours in this, his hath no bottom as I find yours hath*, alluding to the Mines of the *Indies*. But alas, what is the proud *Spaniard*'s Treasure to Christ's *Treasure*, *and what are his* Mines to Christ's *Mines*? What are all the Jewels and Diamonds, and Crowns, and Sceptres of all the Kings of the Earth to Christ? The whole *Turkish* Empire, says *Luther*, is but a crust that God throws to Dogs, which is a great part of the world indeed; but 'tis no more than a bone or crust, which God throws to Dogs. Oh Sirs, *Christ*'s *riches* are so many they cannot be numbered, they are so precious they cannot be valued; so great they cannot be measured: Oh the infinite riches of our King! Christ is a Mine of *Gold*, in which *we must dig* till we find *Heaven*.

Ninthly, Christ excels all other Kings in *this* too; *he*'s a King whose Power *is* absolute over all *Nations*, and *People*, and *Kindreds*, and *Tongues*. Now, Beloved, though earthly *Kings* have a great power, yet not an absolute power to do what they list. And certainly no Subjects are bound so far to the humours of men, that they shall do what they list; *there*'s no absolute power that one man hath over another: But now the power of Christ 'tis an absolute power, his *will is a Law*; no *man*'s *will* in

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the world is ſufficient to be a Law, but the will of our King is ſufficient.

Tenthly, Jeſus Chriſt *is* a King who rules over the Souls and Conſciences of men, over the Wills and Hearts of men; other *Kings* may rule over the *Eſtates* of men, the Bodies of men, but not over their *Conſciences*: now *this is Chriſt's* glory, which he will give to no other; Chriſt by *his* power is able to ſubdue the Wills of men, and the Hearts of Men, though never ſo ſtubborn and ſtout before. All the power in the world cannot do this; if all the *Kings* and *Princes*, and *Emperours* in the *World* were put together, they were not able to ſubdue the heart of one poor man: they may beat his Body, afflict his Body, torment his Body; but as for his heart, I ſay all the *Kings* and *Potentates* in the World, nay, all the *Angels* in Heaven cannot ſubdue the heart of a poor Sinner: and *this is* the glory of Chriſt that he can do *this*. Heart-work is God's work; the great Heart-maker muſt be the great Heart-breaker; none can do it but he.

Eleventhly, Chriſt is a *King* that hath no need of any Inſtruments, he makes uſe of them ſometimes, but he needs not any. Alas, Sirs, what can the *Kings* of the Earth do without Inſtruments? How can they govern their *Kingdoms* without Inſtruments? They muſt have this Inſtrument here, and the other there, or elſe farewel Crown and *Kingdom* quickly; But Jeſus Chriſt hath no need of any, he can do any thing by his own power; by himſelf he deſtroyed *Pharaoh and his great Hoſt in the red Sea*, Exod. 14. By himſelf, *he overthrew* Jericho *that great City*, Joſh. By himſelf he ſmote that great Army of a *thouſand thouſand men*, the greateſt Army that ever we read of, 2 *Chron.* 14. 6. By himſelf he overthrew *Ammon* and *Moab* and Mount *Seir*, who war'd againſt *Judah, this now he did by himſelf.*

Secondly, See what he hath done by weak means; by weak means he ſmote the *Kings* about *Sodom*, even by *Abrahams* and his poor Family, *Gen.* 14. By weak means he overthrew that mighty Army of the *Midianites* by *Gideon's* 300. *Judg.* 7. By weak means he deſtroyed great *Goliah*, even by *David*; and great *Siſera* by a Woman. By weak means he deſtroyed a Garriſon of the *Philiſtines*, even by *Jonathan* and his *Armour-bearer*, 1 Sam. 1. 14. Now this he did by weak means, and much more.

Now Thirdly, ſee what he did contrary to means; Why, contrary to means he delivered the *three Children from burning*, being in the fire, *Dan.* 3 Contrary to means, he delivered *Jonas* from drowning, being in the Sea; contrary to means he preſerved *Daniel* from devouring, being in a Den of Lions; contrary to means he kept the *Iſraelites* from being drown'd, being in the Sea; I ſay, this he did contrary to means. And I might

ſhew you what he hath done by contrary means, but I paſs that ſo that you ſee our *King* hath no need of Inſtruments, and there in he wonderfully excels all others.

Twelfthly, *Chriſt is a King*, who will overcome and ſubdue all our Enemies; all our Enemies within us, and all our Enemies without us, our King will ſubdue them all.

Our Enemies are very many, and very mighty, high in power and high in Pride, and we are very weak; we may all ſpeak in *David*'s words, 2 *Sam.* 3. ſays he, *I am this day weak though anointed King?* How? *David*, weak to day and yet made a King to day? *Yes*, ſays he, *The Sons of Zerviah are too hard for me.*

Why, Believers, you are all Kings in a ſpiritual ſence, you are *Kings* Elected, *Kings* in *Diſguiſe*; but yet poor hearts, you are weak, though you are *Kings* Elected, the Sons of *Zerviah* are too hard for you.

Why, but Sirs, Jeſus Chriſt is *King of Kings*, King above all Kings and over all Kings, *and he muſt reign till he hath put all his Enemies under his feet*, 1 Cor. 1. 25. Mark, he muſt Reign, he muſt of neceſſity, God hath ſpoken it; till he hath put all his Enemies under his feet, not only ſome, but all. Oh this is good news to Saints, excellent *news*; what King can do thus but *Chriſt*? what King can put all his *Enemies* under *his feet*? what earthly King can ſubdue all his Enemies? Alas, they cannot ſubdue their own, for the moſt flouriſhing Kings that we read of, have fell before their Enemies for want of ſtrength; *Richard* the Third cried out in his diſtreſs, *A Kingdom for a Horſe, a Kingdom for a Horſe*, and yet all this could not ſave his life.

So, Alas, alas, the moſt flouriſhing Kings have been ſo far from *ſubduing* their *Subjects Enemies*, that they cannot *ſubdue* their own: but *Jeſus Chriſt can ſubdue all his Enemies*; *He hath all power in Heaven and Earth given to him*, in *Mat.* 28. *So that if he ſpeaks the word, all his Enemies are overthrown in a moment.*

13. In the thirteenth place, Chriſt ſurmounts all other Kings in this; he is a King that gives his Subjects the richeſt and beſt gifts of any other King whatſoever, in *John* 10. 28. *My ſheep*, ſays he, *hear my voice, and they know me, and they follow me, and I give to them eternal life.*

The wiſe God, that he may invite and encourage poor Souls to Holineſs of life, ſets before their eyes the Recompence of Reward; that if the equity of his Precepts do not prevail, the excellency of his Promiſes may; he would fain catch men with a Golden bait.

Abraham's Servant gave *Jewels* of Silver and *Jewels* of Gold to *Rebecca*, that he might win her heart over to *Iſaac*, in *Gen.* 24.

Oh

Oh the *Jewels*, the excellent *Jewels* that *Chriſt* gives to poor Souls to win their hearts unto *him*; *Chriſt gives us richly all things to enjoy*; what can we deſire more? 1 *Tim.* 6. 17.

Alas, the Men of the Earth give but poorly and penuriouſly, but *Chriſt* gives richly; *Chriſt* gives freely, *Chriſt* gives frequently, every day, every hour; he ſcatters *Jewels* to poor Souls. The great King of *Perſia* gave his *Courtiers*, to one a golden Cup, to the other a Kiſs, and he that had the Cup compiain'd to the King, that *his* fellow's Kiſs was better than his golden Cup.

O Sirs, *Chriſt* doth not put us off with a Cup of *Gold*, but gives us the *Kiſs*; he gives the beſt *gifts* to his beſt beloved *ones*; he *gives his* beſt love, *his* beſt joy, *his* beſt peace, *his* beſt mercies.

Oh, where is there a King like this King? alas, earthly Kings may give great *Titles*, or a Place in the *Court*, and the like; they may give a Title to day, and a Halter to morrow, as in the caſe of *Haman*; he may ſmile to day, and frown to morrow; kiſs to day, and kill to morrow; but Chriſt doth not ſo, he gives the beſt of every thing, the beſt of his love, his beſt Blood, the Blood of his Heart.

Oh Sirs, how far doth Chriſt excel all others in giving to his *Subjects* the beſt gifts! Oh Sirs, what a *gift* is *Heaven*! what a *gift* is pardon of *Sin*! herein the Lord *Jeſus* infinitely excels all others.

14. *Chriſt* makes all his *Subjects* free.

There are ſome things that *Chriſt* frees us from, and ſome things that he makes us free of; ſome things he frees us from, and what is that? why, that, which if we were not freed from, would undo us to all Eternity.

Firſt, He frees us from the *Curſe*, the curſed *Curſe*; if *Chriſt* had not freed us from the *Curſe*, we had lived curſedly, and died curſedly, and been damned for ever; but Jeſus Chriſt hath freed us, in *Gal.* 3. *Stand faſt*, ſays *Paul*, *in the liberty wherewith Chriſt hath made you free*; and in *Joh.* 8. *If the Son make you free, then you are free indeed.*

Again, *He frees us from the guilt of Sin*; our Pride would damn us, our Covetouſneſs would damn us, our Unbelief would damn us, had not he freed us from the guilt of Sin; but Chriſt frees his People from this.

Again, *He hath freed us from the Power of the Devil*, inſomuch that the Devil hath nothing to do with us, in *Act.* 26. and *he frees us from the flames of Hell*, the torments of Hell, from the pit of Hell: Chriſt hath cut off the intail of Hell and Damnation, 1 *Theſ.* 1.

He hath *freed* us from the wrath to *come*; that is, Chriſt hath freed us from the *flames of Hell*.

Again, *Chriſt hath freed us from Slavery*, from *Bondage*, from the *Yoke*, in *Gal.* 3. 1. *Stand faſt in the liberty wherewith Chriſt hath made you free, and be not again intangled in the yoke of Bondage. We are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houſhold of God*, in *Eph.* 2. 9. And Chriſt tells us himſelf, in *Mat.* 11. the laſt Verſe, *My yoke is eaſie, and my burden is light*; here we have burden upon burden, yoke upon yoke; but, ſays Chriſt, *My yoke is eaſie, and my burden is light, Chriſt* hath *deliver'd us from Slavery, we are not under the Law, but under Grace.* Theſe things we are freed from.

And there are other things we are made free of, and that is, Heaven: we are all made free, Men and Women, of the new *Jeruſalem*, and we may trade there, and have as good right there as any other Saints; we are Fellow-Citizens with the Saints, free Men of Heaven; not only of Heaven, but of all the Promiſes and Privileges that the Saints enjoy.

Now is not this a wonderful mercy that our King hath done for us? he hath freed us from all thoſe Miſeries which would ruine us for ever; and made us free of all the excellent Privileges which poor Souls can enjoy.

Now, Oh, how far doth Chriſt excel all other Kings! the Rulers of the Earth they may perhaps lay heavy burdens upon the Conſciences and Bodies, and Eſtates of Men; but Chriſt lays no ſuch burden upon us; no, Chriſt hath made us free; and no people ſo free, becauſe Chriſt hath freed us upon the Croſs; Chriſt bought it dear enough, it coſt him his beſt, his nobleſt Blood. I might name more particulars wherein Chriſt excels all Kings, but I think theſe are very ſufficient to demonſtrate it.

1. *Uſe.* I ſhall cloſe up this head with a word of Application, and ſo ſhall finiſh this ſecond Title, *King of Kings.*

Firſt, Is it ſo that Chriſt is a threefold King, as I have ſhewed you, and is he a King that doth ſo far ſurmount all the Kings of the Earth? Oh then, however the World goes, here is comfort for Saints, that they have ſuch a King. Oh what a mercy and comfort is this to the Lord's People, that Chriſt is a King above all Kings, and over all Kings, and muſt reign *till he hath put all his Enemies under his feet!* all his Enemies muſt be brought down and made his Foot-ſtool. Now this ſhould comfort the people of God, and teach them to wait Chriſt's leiſure, and let him alone. Some earthly Kings would do great matters, but they want power; but Chriſt wants no power, for *all power is given him in Heaven and Earth.* Now, Sirs, did you really believe this, that all power is given to Chriſt, certainly it would be a cordial to revive you in the worſt of times, and ſaddeſt of Trials. He who is our Saviour, our Head, our Brother, our Friend, *is King of Kings.* Oh Sirs, This Doctrine of Chriſt's

Kingly

Kingly power it is a ſweet Doctrine to the Members of Chriſt: and I beſeech you let theſe conſiderations which I have laid before you, bear up your Spirits.

I have ſhewed you with what an entire love Chriſt *loves his Subjects*, he is *King of Kings*, and can do any thing without inſtruments, he needs none to help him to do his work; he can, if he pleaſeth, inable the moſt deſpicable creatures, as *Flies* and *Frogs*, and *Caterpillers*, and *Graſhoppers* to do his work: Therefore let theſe conſiderations take Impreſſion upon your Souls. If a man ſhould tell you, your Brother or Siſter beyond the Seas were advanced to great honour, as *Joſeph* when he heard his Father was alive, *Go*, ſays he, *and tell my Father of all my glory and greatneſs in* Egypt, he'l rejoyce at it. Now I have told you a Relation of the excellency of Chriſt's Kingly power; and therefore let this quiet your Spirit, *be ſtill, ſays the Lord, and know that I am God*, Pſal. 46. 'Tis enough for you to know that I am *God*; therefore be ſtill, conſider what I am.

2 *Uſe*. Secondly, By way of Exhortation, I have one word to ſay to Saints, and another to Sinners.

Firſt, to Saints; If it be ſo that *Chriſt is King of Kings, King above all Kings, and over all Kings*: Oh then, you who are the people of *God*, you who are near and dear to him, upon whom and in whom Chriſt is formed and ſtampt, Oh give all the glory, and praiſe, and honour to Chriſt, ſtudy to advance his fame; *He hath called us out of darkneſs into his marvellous light*, ſaith the Apoſtle, *to ſhew forth his praiſe*. Oh Sirs, this ſhould be our great endeavour: Oh that you, who pretend Friendſhip and Love to Chriſt, would endeavour in your places to advance Chriſt.

Secondly, a word or two to ſuch as are none of the *Subjects of Chriſt*; Let me exhort you to believe in *Chriſt*, embrace him, receive him, to lay hold upon him, to be one with him, or elſe thou wilt one day cry out, as that King did in diſtreſs, *Oh, a Kingdom for a Horſe*, a Kingdom for a *Chriſt*; *Oh, thou wouldſt give ten thouſand Worlds if thou hadſt them to give, for a part in Chriſt*.

Alas, Sinner, what is the reaſon that Chriſt is no more in thy eſteem? thou wilt part with Chriſt rather than part with thy Swearing, and drunkenneſs, and filthineſs; O this is ſad, there is no other Name under Heaven whereby we can be ſaved; he is the Deſire of all Nations, and we can never be happy without him; and therefore for the Lord's ſake, Sirs, as you love your Souls, lay hold upon him, that he may be the Saviour of your Souls, the joy of your hearts, and your all in all. For the Lord's ſake, Sirs, conſider of it, you that do yet ſtand out againſt Chriſt; Oh that I could but tempt you into Chriſt! Oh that I could prevail with you to love Chriſt, and to have ſtrong deſires after him.

him. Alas, Sirs, if you do not believe and part with all your Iniquities, you muſt part with Chriſt at laſt! and what a ſad parting will that be, to part with God, and Chriſt, and Heaven, when thou ſhalt come to know what thou haſt loſt, by loving thy darling corruptions? Oh what a ſad condition will it be! and therefore, I beſeech you think of it in time, and believe in your Saviour, that your Souls may be ſaved in the day of Chriſt.

Mighty God.

Cant. 5. 16. *He is altogether lovely.*

Doctrine. *Jeſus Chriſt is Infinitely and Superlatively Lovely.*

I Have finiſh'd the Second Title which is given to Chriſt in Scripture, *King of Kings.*

I now proceed to a Third, and that is, *Mighty God*; one of Chriſt's Titles is, *the Mighty God.* You have it in *Iſa.* 9. 6. He is there called, *The Mighty God.*

Beloved, I have ſhewed you from the ſecond Title, *That Chriſt is a great King, a King above all Kings, a King over all Kings, and the King of Kings; and that his Laws are moſt Equal, his Subjects moſt happy, having no other Tax laid upon them, than Love and Fear.* But now this Title holdeth him forth, not *only as a great King*, but as *a great God, before whom all Kings and Kingdoms are but as a little drop, or a ſmall duſt*, Iſa. 40. From this Title, *The Mighty God*, I ſhall lay down this Propoſition, *That Jeſus Chriſt is true and perfect God*, which I ſhall now inſiſt upon.

There are two ſorts of People in the World that deny my Doctrine, who deny the Deity of Jeſus Chriſt, who ſay, the ſecond Perſon in the Trinity is not God.

Firſt, The Unbelieving *Jews*: If Chriſt had come as the *Jews* dreamed, *as a great Monarch treading upon nothing but Crowns and Scepters, and the Necks of Kings, and had had all the Potentates of the Earth to attend his Train*; I ſay, had Chriſt come in this worldly glory, and pomp, and power, then it may be the *Jews* would have believed on him, may be then he ſhould have been their God: But now, Beloved, becauſe Chriſt came poorly, and meanly, *and made himſelf of no Reputation, and took upon him the form of a Servant*, as the Scripture ſaith, *Phil.* 2. 7. He took none of this Gallantry, none of this Bravery upon him, but *made himſelf of no Reputation*; and therefore the *Jews* ſlighted him, and diſowned him. The *Turks* mock us at this day with our crucified God; O, ſay they, you worſhip a crucified God; and ſome of the *Heathens* ſaid, *They would not*

believe

believe in a hanged God. O bleſſed Jeſus, thus art thou reproached and deſpiſed by the unbeheving World, becauſe *thou* cameſt poorly, and diedſt ſhamefully for *our ſins. They who deſpiſe the death of the Lamb, ſhall ſurely feel the wrath of the Lamb. They who turn away their Ears from hearing Chriſt's Voice now, Chriſt will turn away his Ears from hearing their Cries then.*

Secondly, There be others that deny the Deity of Chriſt, and there are ſome ſeditious ones in this Nation, who ſay that Chriſt is but meer Man; and that every Saint is as much God as Chriſt: And further, they ſay, that to equal Chriſt with God, is high Blaſphemy. *They that will not own Chriſt at his firſt coming, Chriſt will not own them at his ſecond coming; they that will not obey the Truth of God revealed from Heaven unto them, ſhall ſuffer the wrath of God revealed from Heaven againſt them.*

Oh ye Blaſphemers, ye ſay, the Son is not God! the Father ſaith, *he is God*; now, who ſpeaks true, *God or you? Let God be true, and every man a lyar.*

That it is ſo, I ſhall give you moſt clear Proof; expreſs Scriptures ſpeak it forth, that Jeſus Chriſt is true and perfect God, *Tit.* 2. 13. ſays the Apoſtle there, *Looking for the bleſſed hope, and glorious appearance of the great God.* Mark, Chriſt is here not only called God, but Great God. Oh Saints, he that came from Heaven to make us Righteous, will alſo come from Heaven to make us Glorious: *Looking for the bleſſed hope, and glorious appearance of Jeſus Chriſt.* Not only ſo, but Chriſt is alſo called, Mighty God, *Iſa.* 6. 9. *Wonderful Counſellour, the Mighty God.* Nay, not only *Mighty God*; but again, *God bleſſed for ever, Chriſt is God bleſſed for ever,* Rom. 9. 5. Not only God bleſſed for ever; but, *the True God,* Joh. 5. 20. *Jeſus Chriſt* is there called, *The True God*; Not only the true God, but a *God for ever and ever*: Heb. 1. 8. Mark here, unto the Son he ſaid, *Thy Throne is for ever and ever.* The Father he calls the Son God himſelf; and therefore well may we: Unto the *SON* he ſaid, *Thy Throne, O God, is for ever and ever.* Thus you ſee the Doctrine fully proved, that *Jeſus Chriſt* is true and perfect God.

But, Beloved, becauſe the Deity of Chriſt is ſo much queſtioned at this day, and this being one of the ſerious and chiefeſt *Points in Divinity,* therefore I ſhall give you ſome *Conſiderations or Demonſtrations or Arguments* to fortifie you againſt this great Error before-named.

Firſt, that Jeſus Chriſt is true and perfect God; he is for time *Co-eternal*, for Nature *Co-eſſential*, for Dignity *Co-equal with the Father.*

Firſt, for time *Co-eternal,* Joh. 17. 5. *O Father, glorifie thou me with thy ſelf, with that glory which I had with thee before the world was*: You ſee here, Sirs, Chriſt was *before the world was,* Chriſt was *from everlaſting, from the beginning,* Prov. 8. 23. *ſpeaking*

ſpeaking concerning Chriſt, I ſate from everlaſting from the beginning, before ever the Earth was.

And therefore Chriſt is called *the everlaſting Father*, Iſa. 9. So in *Rev.* 1. 8. Chriſt there ſpeaking of himſelf, ſays he, *I am Alpha and Omega, the beginning and the ending, which was and is, and is to come, the Almighty.* Mark, Sirs, Chriſt is the ſame before Time, in Time, and after Time; *which was, and is, and is to come.* Now, Beloved, none can be Eternal but God; but Chriſt is Eternal, and therefore he is God and Co-eternal with his *Father.*

Secondly, He is for Nature *Co-eſſential*; *I and my Father are one*, ſaith Chriſt, *John* 10.30. So again, 1 *John* 5.7. *There are three that bear record in Heaven, the Father, the Word, and the Spirit, and theſe three are one.* Mark, here they are one, *John* 14. When *Philip* deſires to ſee the Father, *Shew us the Father, and it is enough*; ſaith Chriſt in the 9th. and 10th. Verſes, *He that hath ſeen me, hath ſeen the Father*; How ſo? *For I am in the Father, and the Father is in me.* So that you ſee Chriſt is more than meer Man, he's one with the Father. Oh Sirs, he's the *Theanthropos*, the God-man; If you make the Son meer Man, you muſt make the Father ſo too.

Thirdly, he is for *Dignity* Co-equal with the Father, *Who being in the Form of God, thought it no Robbery to be equal with his Father.* Chriſt thought it no Diminution of his Father's Glory to be equal with his Father in Glory.

And you ſhall further find that all the honour which belongs to God the Father, the Father hath commanded us to give to the Son. You have a full Text, *Joh.* 5. 23. *That all men ſhould honour the Son even as they honour the Father*; For he that honoureth not the Son, honoureth not the Father: Therefore 'tis clear to every eye, that Chriſt is for Dignity Co-equal with the Father: For the Father hath commanded us to give the ſame honour to Chriſt which is due to him; ſo that 'tis no Blaſphemy at all, certainly, to equal Chriſt with God, for in him are the riches of the Deity, *and the fulneſs of the God-head dwells bodily in him*, as you may ſee, *Col.* 2. 9. This is the firſt Argument, he's for time, co-eternal; for Nature, co-eſſential; for Dignity, co-equal with the Father.

Secondly, I ſhall lay down this Argument to prove the Deity of Jeſus Chriſt; Conſider the work of Creation; ſurely he that made Heaven and Earth muſt needs be a God, you will yield to this; for, ſays the Lord himſelf, *All the Gods that have not made Heaven and Earth, ſhall periſh from the Earth and from under Heaven*, Jer. 10. 11.

But now, Beloved, Jeſus Chriſt made the Heavens and the Earth, and all things therein, and therefore he is God: See a few Scriptures for this, *John* 1. 3. *All things were made by him.*

Mark,

Mark, this is by Chriſt, all things were made by him, *and without him was nothing made that was made*, Col. 1. 16. *By him were all things created, Heaven and Earth, viſible and inviſible, all things were made by him and for him.* So again, *Joh.* 1. 10. *He was in the world, and the world was made by him, and the world knew him not.* Now, Beloved, had Chriſt been leſs than God, he could not have made Heaven and Earth, and therefore he is a God of Glory, the great God that now ſits upon the Throne, for he created Heaven and Earth, and all things therein.

Thirdly, That Chriſt is the true and perfect God, appears, if you conſider the Works and Miracles which he did in the days of his fleſh; here is another unanſwerable Argument to prove the God-head of Jeſus Chriſt. *The Winds and the Seas obey him, the Devil came out of the poſſeſſed, the blind received their ſight, the lame walked, the deaf heard, the dumb ſpake, lepers were cleanſed, the dead were raiſed, the ſick were healed.* O who could do this but a God! as you may ſee, *Mat.* 11. 5. But you may ſay, the Apoſtles did great Miracles, and yet were no Gods. Why, it is true; they did great Miracles, but in whoſe Name did they do it? and by whoſe Power and Strength did they do it? was it in their own Names, and by their own Power?

No, Beloved, they themſelves confeſs the contrary, *Acts* 12. 13. They tell you, *It is not by their own power, but in the Name and power of Jeſus Chriſt.* So that in *Acts* 4. 10. *We do it in the Name of Chriſt.* So that Beloved, this is a ſtrong Argument to prove the Deity of Chriſt, they did great Miracles in his name, and by his power his Diſciples did great Miracles. And with this Chriſt ſatisfied the Diſciples of *John, Go and tell what things you hear or ſee, how the lame walk, and the blind receive their ſight*; go, and tell *John*. Now, I ſay, theſe great things could be done by none but a great God; and therefore Jeſus Chriſt is not only the Son of Man, but the Son of God, even God bleſſed for ever.

But, Fourthly, Conſider, Divine Worſhip is due unto Chriſt; now; you know worſhip is proper only to God, *Worſhip him that made Heaven and Earth, and the Seas*, ſaid the Angel, *Rev.* 14. 7. Worſhip only is proper to God alone. Now, Beloved, all the Acts of Worſhip that belong to God the Father, are given to the Son Jeſus Chriſt, both Angels and Men are commanded to worſhip him as well as we, *Heb.* 1. 6. *Let the Angels of God worſhip him*; and in *Phil.* 2. 10. *That at the Name of Jeſus every knee ſhall bow, of things in Heaven, and things on the Earth.* Mark, Sirs, things in Heaven, as well as things on Earth, muſt worſhip *Chriſt*; and *Chriſt* himſelf ſays, *Joh.* 14. 1. *Ye believe in God, believe alſo in me*: Mark, Sirs, ſpeaking to thoſe that believed in God, ſays he, *Ye believe in God, believe alſo in me.*

Now,

Now, Beloved, we are commanded *to pray to Chriſt, to glor Chriſt, to believe in Chriſt, to honour Chriſt, and worſhip Chri* and therefore the Saints have prayed, *Lord Jeſus receive Spirit*; as *Stephen* did: ſo that you ſee worſhip is due to Chr both from Angels and Men, and therefore he muſt needs God.

Fifthly, There were clear Predictions of the coming of Chri under the Old Teſtament. No ſooner was Man fallen, but Chr was promiſed. *The Seed of the Woman ſhall break the Serpen head.* All the Prophets foretold of the *Meſſiah*; *Iſaiah*, *Jer miah*, *Hoſea*, *Daniel*, *Malachi*, and the reſt of them, how falſ he ſhould be accuſed, and how baſely he ſhould be uſed; an this will be enough to condemn the unbelieving *Jews*, and mak them ſpeechleſs in the great day of account.

I might give you the Sayings of the ſame Prophets, but yo may find them your ſelves: ſearch the *Old Teſtament*, and yo will find them all ſpeak more or leſs of *Jeſus Chriſt*. Thu have I clearly proved by *expreſs Scripture* and *undeniable Argu ments*, that *Jeſus Chriſt* is true and perfect God.

I proceed to the *Uſe* and *Application* of it to our ſelves.

Uſe. The firſt Uſe ſhall be for Information; if it be ſo, tha *Jeſus Chriſt* is true and perfect God, then, though this be *ſtrange truth* to ſome, yet it is a *ſound truth*; though the *My ſtery* be deep, yet the *Divinity* is true, that he who made Man, became Man, ſuffered by Man, and for Man: *Without contro verſie*, ſays the Apoſtle, *great is the Myſtery of Godlineſs*. What is the matter? *God manifeſt in the fleſh*, 1 Tim. 3. 16. Without controverſie, without all doubt, a great myſtery, ſays the Apo ſtle, *God manifeſt in the fleſh*.

The *Schoolmen* compare the Incarnation of *Jeſus Chriſt* to a Garment made by *three Siſters*, and one of them wears it. So all the three Perſons in the Trinity had a hand in the Gar ment of *Chriſt*'s fleſh, but the ſecond Perſon he wore it. He was God manifeſt in the fleſh, and this is *a great Myſtery*.

And truly Sirs, it is *a great Myſtery*, for *Happineſs* to become a *Curſe*, Gal. 3. for him that made the Angels, to become *lower than the Angels*, Heb. 2. for the *Creator* to become a *Creature*: for him that had the Riches of all in him, to become poor: Oh *this is a great Myſtery*, that he whom the Heaven of Heavens cannot contain his Glory, ſhould be wrapt in the Rags of fleſh, that the great God ſhould take upon him a piece of Earth, that he who hangs the *Earth* upon nothing, ſhould hang upon a *Croſs* between two Thieves, truly a *great Myſtery*; that he who Rules the Stars, ſhould ſuck the Breaſt; that he who thunders in the Clouds, ſhould be cradled in a Manger. Oh a great *My ſtery*; that *Abraham*'s Lord ſhould become *Abraham*'s Son; that *the God of Abraham* ſhould take upon him *Abraham*'s ſeed:

what

what a Myſtery is this? he was conceived in the Bowels of his Mother, that he might be received into the Boſom of his Father. Therefore, ſaith the Apoſtle, *Without controverſie, great is the Myſtery of Godlineſs, God manifeſt in the Fleſh.* God's Son became Man's Son, that we poor *mens Sons* might become God's Sons.

2. But ſecondly, Is *Jeſus Chriſt* true and perfect God? My ſecond inference is this, that Jeſus is a precious Chriſt; He is Honey in the Mouth, Beauty in the Eye, Joy in the Heart, and Muſick in the Ear. *Let all their Money periſh with them, who eſteem all the Gold in the World worth one day's ſociety with Jeſus Chriſt*, ſaid that great Marqueſs, when he was tempted with Money.

O Sirs, *Chriſt's Members* are the happieſt, *Chriſt's Comforts* are the ſweeteſt, *Chriſt's Rewards* are the higheſt, *Chriſt's Precepts* are the pureſt, *Chriſt's Glory* is the greateſt, *Chriſt's Love* is the trueſt, *Chriſt's riches* are the moſt precious. He is the Glory of God, the Paradiſe of Angels, the Beauty of Heaven, the Redeemer of Men. In *Heb.* 1. 3. He is there called, *The brightneſs of his Father's Glory:* He is the rich Jewel in the Cabinet of Glory; he is that ſparkling Pearl, whoſoever hath him, cannot be poor; and whoſoever wants him, cannot be rich.

Thirdly, If Chriſt be true and perfect God, then *Chriſt's Members* are the greateſt and happieſt: Chriſt is God Almighty's only Son; Believers are God Almighty's only Daughters. You read of *God's* Daughter, in *Pſal.* 45. *Chriſt is the King*, Believers are the Queen; *Chriſt is the Bridegroom*, Believers are his Bride; *Chriſt is the Lamb*, Believers are his Wife, *Revelat.* 21. 9.

What ſhall I ſay? The Angels in Glory are in a very glorious ſtate, and yet let me tell you, *Believers* in Chriſt be higher than Angels; they are Servants, we *are Members*; they be the Friends of the *Bridegroom*, we are the Bride; they have their perſonal *Glory*, we have the ſame Glory for ſubſtance with Jeſus Chriſt, *Joh.* 17. *The glory which thou haſt given me*, ſays Chriſt, *I have given them.*

Believers be *nearer the Throne* than *Angels*, and this doth wonderfully ſpeak out, that we are *higher than the Angels*, in *Rev.* 5. *The four Beaſts are nearer the Throne than the Angel.*

O Beloved, how are Believers advanc'd! how high are we become, poor duſt and aſhes, to be above Angels! and this is the great happineſs which we get by Chriſt's aſſuming our Nature for the Salvation of our Souls.

Again, Chriſt's Members be not only the greateſt, but the happieſt; our renewed condition is as good in Chriſt, as it was bad in *Adam.*

Oh

Oh Sirs, we were not more curſed out of Chriſt, than we a Bleſſed in Chriſt; Chriſt is as full of Life, as *Adam* was full Death; Chriſt is as full of ſweetneſs to us, as *Adam* was Bitterneſs to us.

Truly, Soul, if thou canſt ſay Chriſt is thine, I will ſpe next, and ſay, Soul, thou haſt that which is more worth th a *King's Ranſom*; that which is more worth than all that whi the Devil promiſed Chriſt, when he ſhewed him all the King doms of the World.

Oh the happineſs of poor Believers! *There is no Condemnati to them who belong to Chriſt Jeſus*, ſays *Paul*, Rom. 8. 1. Ther fore they are happy.

But Fourthly, *Is Chriſt Jeſus true and perfect God? Th we infer from hence, that God's Love and good-will to Mankin was very great.*

That Jeſus Chriſt ſhould come from Heaven to take our Na ture, that we might be partakers of the Divine Nature. Chri took upon him our Shame, that we might be partakers of h Glory. One drop of his Blood is more worth than a Sea o ours, and yet he died our Death, that we might live his Life he ſuffered our Hell, that we might enjoy his Heaven.

Oh how infinitely did he love us? He endured the ſorel pains that we might enjoy the ſweeteſt pleaſures.

The Scripture tells us, that *he came leaping*; he came wit ſuch a good will, *he came leaping*. As you know when a ma goes leaping, you may know that it is with a good will, h came leaping and skipping, *Cant. He came leaping on th Mountains, and skipping on the Hills.* Leaping, ſays *Gregory* How ſo? Why, ſays he, from the Throne, to the Womb; fro the Womb, to the Cradle; from the Cradle, to the Croſs; an from thence to the Throne again: this was his leap.

Oh Sirs, Oh Sirs, how much did this Jeſus ſuffer for poo Believers; he was hang'd upon the Croſs in Mount *Calvary* that we might ſit upon the Throne in Mount *Sion*.

2. *Uſe.* Secondly, by way of Exhortation.

Firſt, To Sinners, to Unbelievers, to Graceleſs Perſons, I hav a few words to ſay.

Oh Sirs, Oh Sirs, methinks I cannot but do toward you, a Chriſt once did toward *Jeruſalem*, when he came nigh the Cit he wept over it: Truly Sinners, your State is a weeping State your State is a miſerable State, you lie open to all the Wrath all the Vengeance, all the Curſes under Heaven. O poor mi rable Sinners, cannot you pity your ſelves? the Lord of Hea ven pity you.

Did Jeſus Chriſt come from Heaven to you, Sinners, and will not you come out of your Sins to come to Chriſt? Did Chri come from his Father's Boſom, and left his Throne, and Crow

nd all his Glory to come to the poor loſt world, and to die and ffer here for poor loſt ſinners, and what ſinners, will this make o impreſſion upon you? Let me tell you, Sirs, Chriſt came into he world, for no other end and reaſon, but only to die for poor ſinners. It was the great deſign of *Chriſt* to *ſave Sinners.*

Sirs, if you will not credit me, look into the Scripture, and hen ſurely you will believe it, 1 *Tim.* 1. 16. *This is a faithful ſaying,* ſaith the Apoſtle, *and worthy of all acceptation, that Jeſus Chriſt came into the World to ſave Sinners.* Mark Sirs, he ame into the world to ſave Sinners, *Chriſt* hanged upon the Croſs, and died upon the Croſs to ſave Sinners: it was for poor Sinners all the hardſhip, all the wants, all the tryals and buffetings which he met with, it was for the ſakes of poor Sinners: Chriſt hath ſuffered all this woe and miſery for thee, and wilt not thou leave thy Swearing, and thy Drunkenneſs, and Wickedneſs for Chriſt. Oh the ſad day that is coming upon thee, how canſt thou anſwer this before God Almighty, that Jeſus Chriſt, the *King of Kings,* ſhould come into the world, and abaſe himſelf ſo much as to be in a mean eſtate, and yet that this ſhould nothing affect you? Oh who will pity you when you are damned, when you are howling and roaring in Hell, that would not pity your ſelves.

Oh for the Lord's ſake conſider, that God ſhould come and take our Nature, that he ſhould take our Rags, that we might wear his Robes; and what, will you rather remain in your ſins and die, than come to Chriſt for life! Oh Sinners, for the Lord's ſake put off your Beggars Rags, that you may put on his lovely Robes.

I have read of *Alexander* the Great, that when he came againſt a City, he uſed to ſet up a Candle, and if they yielded before the Candle was out, they ſhould have quarter: but if they *ſtood out,* then they muſt expect nothing but hanging, drawing, and quartering. O Sir, *Chriſt* ſets up a Candle to thee, and if thou wilt come in to day, thou ſhalt have mercy, or elſe there will be none.

If all the Angels and Saints in Heaven ſhould fall upon their knees, and ſay, O Lord, ſpare this poor creature, one dram of mercy for him, it would not be regarded, the Lord would not hear them: and therefore for the Lord's ſake conſider, men are ſentenced, not only for their ſinfulneſs, but for their ſloathfulneſs, man may periſh for being Servants that are unprofitable, as well as for Sinners that are abominable: Methinks you ſhould take as much delight in thoſe precepts that enjoyn holineſs, as in thoſe Promiſes that aſſure happineſs; if the day of mercy leave you graceleſs, the day of judgment will find you ſpeechleſs: though you may reſiſt the judgment that he lays before you, yet you can never reſiſt the judgment that he lays upon you, there is no ſtand-

ing

ing before Christ, but by standing in Christ: ungodly men f
no wrath, because they feel no wrath; because they sin unpun
ed, they think there is no punishment for their Sins; beca
he goeth on to spare them, they go on to provoke him; as
adds to their lives, they add to their lusts; because he is v
merciful, they will be very sinful; because he is very good, th
will be very bad; because justice winks, men think he is blin
because he doth not reprove them for their sins, therefore th
think he doth approve them in their sins. But inraged justice w
avenge the quarrel of abused mercy; the longer God forbea
not finding amendment, the sorer he strikes when he comes
judgment.

Oh Sinners, though the patience of God be lasting, it is n
everlasting; if his warnings prove in vain, you shall be consume
the longer God is fetching about his hand, the heavier will be t
blow when it comes: *I gave her space to repent of her fornic
tion, but she repented not*; what follows? *Behold, I will cast h
into a Bed, and they that commit adultery with her*, Rev 2 21, 22

The day that begins in Mercy, may end in Judgment; God
silent as long as our sins will let him be quiet.

But know that God hath Vials of wrath filled with indigna
tion, for Vessels of wrath fitted for destruction; if God's Mer
do not draw you to repentance, God's Judgments will drive yo
to destruction; the Sea of Damnation shall not be sweetned wi
a drop of Compassion.

Oh Sinners, either seek out a Saviour to deliver you from th
wrath of God, or else find out a Shoulder to bear you up unde
his wrath.

Oh that you would but consider your ways! hath not Go
said, That no *Swearer*, nor *Drunkards*, nor *Whoremongers*, no
Adulterers shall enter into the Kingdom of *Heaven*? and such
are some of you, God knows it, and your Conscience knows it
and yet you flatter your selves, and speak peace to your selves
when God speaks not a word of peace to you.

O Sinners, think of this before the bottomless pit hath shu
her mouth upon you.

Oh do no longer neglect God and your own salvation, *Heb.* 2. 3.
How shall we escape, if we neglect so great salvation? If you neg
lect the great Salvation, you cannot escape Damnation.

Secondly, Believers, let me beseech you to stand fast, and
to hold fast that which you have already, *Rev.* 2. 25. *Be thou
faithful unto death, and I will give thee a Crown of Life*, ver 10.
He hath a Crown for runners, but a Curse for run-a-ways. As
you look for happiness as long as God hath a being in Heaven,
so God looketh for Holiness as long as you have a being on Earth.
As many as walk according to this rule, Peace be upon them,
Gal. 6. 16.

To tread in any other part on Earth, is but to miſtake your way to Heaven, whilſt you are on this ſide Eternity; you muſt hold the Scepter of Grace in your Hands, till God ſets the Crown of Glory upon your Heads, this is the ſparkling Diamond that's ſet in the Apoſtle's Crown. 2 *Tim.* 3. 7. *I have fought a good fight, I have finiſh'd my Courſe, I have kept the Faith.*

O Believers, it will be your *Happineſs*, your Glory, your Honour another day, if in this day you be found Faithful. Oh do not you turn your back *upon* the truths of *God*, as too many in our days have done; they have gone from one Religion unto all; till at laſt they have come from all *Religions* unto none: that Man's beginning was in Hypocriſie, whoſe ending is in Apoſtaſy; indifferency in Religion, is the next ſtep to Apoſtaſy from Religion.

Oh do not make him a ſtone of ſtumbling, that *God* hath made to be a ſtone for building. *If the golden Chain of Duty will not hold you, the Iron Chain of Darkneſs ſhall bind you; if you abuſe your liberty in one world, you will loſe your liberty in another.*

If you had made as much Conſcience in your liberty, as you have had liberty for your Conſcience, it had been well: that Soul that was never related to Chriſt; that Soul was never devoted to Chriſt; there is no obtaining the prize of Happineſs, without running the race of Happineſs.

Oh, for the Lord's ſake, do not you *begin in the Spirit, and end in the Fleſh.*

Oh do not you put your hand to the Plough, and look backward; be not true to the Father of Lies, and falſe to the God of Truth; keep cloſe to the Son of God, to the Word of God, to the Ordinances of God, to the day of God, to the Miniſters of God, to the people of God, and thou wilt be ſafe, *Gal.* 6. 9. *Be not weary in well doing, for in due ſeaſon you ſhall reap if you faint not.* I ſhall wind up all with that Saying of *Ignatius*, *They who adhere to them who adhere not to truth, ſhall never inherit the Kingdom of God.*

The Everlaſting Father.

Cant. V. 16. *He is altogether lovely.*

Doctrine, *That Jeſus Chriſt is infinitely and ſuperlatively lovely.*

MAn is the excellency of the Creature, the Saint is the excellency of the Man, *Grace* is the excellency of the Saint, *Glory* is the excellency of *Grace*.

I now

I now proceed to a fourth Title, and *that* is, *The Everlasti Father.* For this, see *Isa.* 9. 6.

Beloved, we have shewed *you* from the third Title, *Migh God,* that Jesus Christ is true and perfect God, a mighty Go mighty with God, mighty as God, the great and mighty God But now this fourth Title holdeth him forth to be a Father, n only a Father, but an Everlasting Father, *The Everlasting F ther.*

The Proposition which I shall lay down from this Title, is th *That God in Christ is a Believer's Everlasting Father.* That may clear up this Point, I shall lay down these Truths.

First, That God in Christ is the Everlasting Father, hath b got himself in us, and us in himself; *He is both the Author a Finisher of all our Faith,* Heb. 12. 2. of all our Joy, of all o Peace, of all our Life, of all our Salvation; He is a Father ev begetting and bringing forth himself in us, *his Light is in u his Love is in us, his nature is in us, his Wisdom is in us, h Power and Strength is in us, of his fulness we have all receiv Grace for Grace,* John 1. 16. We Believers, we in time past, w in time present, we in time to come; we that were, we that ar we that shall be hereafter, shall receive of his fulness; an therefore he is called the *Everlasting Father.*

He is the Sun, we are the Beams; he is the Fountain, we a the Streams; he is the Root, we are the Branches; he is th Head, we are the Members; he is the Father, we are the Chi dren: And hence it is, that Believers are called his off-spring we are the off-spring of God, saith the Apostle.

In Creation God hath given us to our selves, but in Redem tion he hath given himself to us; 'tis a greater favour to b Converted, than to be Created; yea, far better to have no Being than not to have a new Being; 'tis only the New Creatures tha are Heirs of the new *Jerusalem.*

Secondly, God in *Christ* calleth all his *Children* by his Nam he putteth his Name upon them.

Do you mark Sirs, *I will write upon them the Name of m God,* in *Rev.* 3. 12. The Saints are called Godly from Go Christians from Christ, Spiritual from the Spirit, and Heaven from Heaven, because their Conversation is there, because the Head is there, and they be Heirs of Heaven: So the wicked b called Devilish from the Devil, and Cursed from the Curse and Worldlings from the World; and Sinners from Sin.

Oh the difference, the great difference that there is betwee the Names of Saints, and the Names of the Wicked! The un godly be called *Dogs, Vipers, Swine, Thorns,* and *Ravenin Wolves,* who lick up, and suck the Blood of the Innocent; but th Saints they are called *Jewels, Treasures, Kings, Doves, Lilies* an *Heirs of Glory.*

An

And hence it is that some good Men have gloried more in their Name *Christian*, than in their Name *Emperor*: and have thought it a greater Honour to be a Member of Christ, than to be a King upon a Throne: a greater honour to be one of Christ's little ones, than one of the World's great ones.

Indeed Sirs, a good Heart is better than a great Estate, inward Holiness is better than outward Happiness. A Christ without Honours, is better than Honours without a Christ; Piety without Prosperity, is better than Prosperity without Piety. Goodness without Greatness, is better than Greatness without Goodness. That's the second.

Thirdly, God in Christ is a Father, who is tender and full of Bowels towards his poor Children; when we were full of Blood, then he was full of Bowels.

Christ is more tender of his body mystical, than he was of his body natural; he suffered his body natural to be hungry, to be thirsty, to be weary, to hang upon the Cross, to bleed upon the Cross, to suffer upon the Cross, to be pierced and bored with Nails upon the Cross.

Oh, he went into the furnace to keep us out of the flames.

But now mark Sirs; for his body mystical,

Oh, how tender is he! he loves them, he pities them, he smiles upon them, he carries them in his bosom, and dandles them on his knees.

Oh, they are the beauty of his Eye, the joy of his heart, he cannot endure to see them wronged, see them injured or abused, every blow they have, goes to his very heart.

Saul, Saul, why persecutest thou me? You see how tender Christ is of his body Mystical.

This is our *Jonas*, who threw himself into the Sea of his Father's Wrath, to save us from drowning.

He hath shut the Door of Hell to keep us from Perdition; and he hath opened the Gate of Heaven to let us into Salvation. That's the third.

Fourthly, God in Christ is a Father that layeth up for his Children; he giveth them something in possession, but more in reversion, a little in hand, and a great deal in hope.

First, He giveth them something in hand, he layeth out for us, he giveth us the Air to breathe in, and the Earth to tread upon; he giveth us the Sun, the Moon, and the Stars, Wind, Water, and Fire: He giveth the Fishes of the Sea, the Beasts of the Earth, and the Fowls of the Air.

Poor man liveth by death, our natural life is preserved by the death of the *Creature*, and our spiritual life by the death of our Saviour, so that I may say we live by death.

'Tis Man's Duty to serve God, since God hath made all the World to serve him; 1 *Tim.* 6. 17. saith the Apostle, *Who giveth*

us richly all things to enjoy. Mark, he doth not only give us some things, but *all things*; not only all things, but *all things richly to enjoy.*

Secondly, God in Christ is a Father that layeth up for his Children, as well as layeth out, in *Psal.* 13. 19. *Oh how great is thy goodness which thou hast laid up for them that fear thee!* David wonders at it: Oh how great is thy *goodness which thou hast laid up?* Mark the words: So in 2 Tim. 4. 8. *Henceforth is laid up for me a Crown of Righteousness.* What, only for you, *Paul*? no, *not only for me, but for all them that love his appearing.*

So again, see another Scripture for this, 1 *Cor.* 2. 9. *As it is written,* saith the Apostle, *eye hath not seen, nor ear heard, neither can it enter into the heart of man to conceive.*

Why Sirs, what is this which eye has not seen, nor ear heard, neither can it enter into the heart of man to conceive? why, *The things that God hath prepared for them that fear him.*

Oh Beloved, God gives his Children the best portion, the richest portion, the greatest portion, all things be theirs, life is theirs, death is theirs, things present are theirs, things to come are theirs, God is theirs, Christ is theirs, the Spirit is theirs, Heaven is theirs, and what can they have more? in 1 *Cor.* 3. 24. God gives his Children in this World a *Talent of Grace*, and in the World to come a *Talent of Glory.* They shall wear Christ's Crown above, who wear his Cross below.

Fifthly, God in Christ doth protect and defend his Children from their Enemies, from Satan, from Sin, from the World, from the Curse, from the second death, which is Hell, in *Rev.* 2. 11. *He that overcometh, shall not be hurt by the second death.*

Mark, a Believer may feel the stroke of death, but he shall never feel the sting of death; the first death may bring his body to corruption, but the second death shall never bring his Soul to Damnation; though he may live a life that is dying, he shall die a death that is living; he that is housed in Christ, shall never be housed in Hell: God protects his Children from all wrongs and injuries, in *Psal.* 150. 14. *He suffers no man to do them wrong, yea, he reproves Kings for their sakes.*

Pray mark the Phrase well, Sirs; if Kings will lay on Saints the hands of Violence, God will lay on Kings the hands of Vengeance, *He reproves Kings for their sakes.*

If Kings will wrong the poor Saints for Christ's sake, Christ will *reprove* Kings for the Saint's sake; so saith the Word of God, they that be Gods before Men, be but Men before God.

If Men will throw Saints into Prison for their Piety, God will throw them into *Hell* for their Iniquity; Mark what the Prophet says in *Isa* 30. 33. pray mark the Phrase, *Tophet is prepared of old, yea, for the King it is prepared*; as if so be the Prophet should speak so downright, as though *Hell* were chiefly prepared for great Men.

Oh

Oh Sirs, *Hell* is prepared for great Men, as well as mean. Those on whom God bestows great Mercies, if they abound in great vice, God will inflict great Punishments; how shall they be able to lift up their heads before Christ, who do lift up their hands against him.

The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ, Acts 4. 26. Christ will pass a Sentence upon every Sentence that hath past. He that saith, *Come ye blessed*; will also say, *Go ye cursed*. That's the fifth.

Sixthly, God in Christ is a Father that teacheth his Children, and instructeth his Children: *Thy Children shall be all taught of the Lord*, Isa. 54. 14. All God's Children be taught of God; God teacheth all his Children; and what doth he teach them? Why, among other things, he teacheth his Children these six Lessons.

1. He teacheth them to deny themselves. A true Believer will lay down his lusts at the command, and his life for the sake of Christ.

2. Christ teacheth them contentment. Here is another divine Lesson which Christ teacheth his Children. A Believer will be contented to bear the wrath of Men for him who bore the wrath of God for them.

3. The Vanity of the Creature: He teacheth us that all things below are but Vanity.

4. A fourth thing is, the sinfulness of sin.

5. The deceitfulness of the heart.

6. The right knowledge of himself. Oh Christians, have you learned these Lessons. Then let all your Actions be Christ-like, and walk as you have him for an Example: he lived to teach us how to live, and he died to teach us how to die: he that will not follow the Example of Christ's life, shall never be saved by the merits of his death. As he is the root on which a Saint grows, so he is a rule by which a Saint squares: If he be not thy *Jacob's Staff* to guide thee to Heaven, he will never be thy *Jacob's Ladder* to *mount* thee up to Heaven. We should be as willing to be ruled by Christ, as we are willing to be saved by Christ, God made one Son like to all, that he might make all his Sons like to one. If the life of Christ be not your pattern, the death of Christ will never be your portion: That's the Sixth

7. God in Christ is a Father that stamps upon all his Children the lovely Image of Jesus Christ, they resemble him to the very life. As it was said of *Constantine's* Children, they resembled their Father to the life, so we may say of Believers, they resemble Christ to the life. God will suffer no man to wear the livery of Christ upon him, who hath not the likeness of Christ within him, 2 *Cor.* 3. last. *We all* (saith the Apostle) *beholding with*

open face as in a glass, the glory of the Lord, are changed into the same Image, from glory to glory as by the Spirit of the Lord.

O Sirs, what a rare Jewel is grace, the God of grace calls it glory; Mark, *from glory to glory, grace is called glory, from glory to glory, that is, from one degree of grace to another: grace is glory Militant, and glory is grace Triumphant; grace is glory begun, and glory is grace made perfect; grace is the first degree of glory, glory is the highest degree of grace; grace is the Seed, glory the Flower; grace is the Ring, glory is the sparkling Diamond in the Ring; grace is glory's infant, and glory is the perfect man of grace*; Grace is the Spring, Glory is the Harvest; the Soul of Man is the Cabinet, the Grace of God is the Jewel; Christ will throw away the Cabinet where he finds not the Jewel; He that created us in his Image, will restore us to his Image. That is the seventh particular.

8. God in Christ is a Father that never dies; other Fathers be dead and gone, our Father *Abraham* is dead, our Father *Isaac* is dead, and our Father *Jacob* is dead, and others be dead and gone. Oh, but God in Christ is a Father that lives for ever, that loves for ever, that reigns for ever: He's the Father of Eternity, in Eternity, from Eternity, and to Eternity, *Prov.* 8. He was always, is always, and shall be always, and he cannot but be always, *Rev.* 1. 8 Christ is the same before time, in time, and after time, *Heb.* 13. 8. Jesus Christ is the same (says the Apostle) yesterday, to day, and for ever; of him, and from him, and through him, and to him, and for him are all things, 1 *Col.* 16.

9. God in Christ is a Father that correcteth his Children; whom God loves he chastiseth, though he loves not to chastise. God had one Son without sin, but no Son without sorrow; he had one Son without corruption, but no Son without correction, *Heb.* 12. 6 *For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*, Rev. 3. 16. *As many as I love, I rebuke and chasten*: Afflictions are Blessings to us, when we can *bless God* for them.

Christ tells us, *That* he that *will be his Disciple*, must deny himself, take up his Cross, and *follow* him, *Mat.* 16. 24. There is a four-fold self that must be denied for Jesus Christ, or else we cannot be his Disciples.

1 A sinful self. 2. A Natural self. 3. A Self righteous. 4. Self-gain or Lucre. Sinful self is to be *destroyed*, and Natural self is to be denied; we cannot enjoy our selves, till we deny our selves; God is as far from beating his Children for nothing, as he is from beating his Children to nothing.

The Application. Is it so, that God in Christ is a Believer's everlasting Father? Oh then what is so sweet a good as Christ, and what so great an evil as sin? Oh love Christ alone, and hate

sin more; Christ bringeth life with him, a life of grace, a life of comfort, a life of glory; but sin brings death with it; death of body, death of soul, death here, and death hereafter. *O the Blood of Christ speaketh better things than the blood of Abel.* Abel's blood cried for *Vengeance*, but Christ's cried for *Mercy*; he is the Pearl of great price, for wich the rich Merchant sold all that he had, and bought it, and found more joy in his Pearl than ever he did with all that he had. Oh therefore let me beseech you that are his Children to love him, and to serve him; he is your everlasting Father, therefore do his will on Earth, as the Angels do in Heaven. You cannot complain of him for want of Mercy. Oh let not him complain of you for want of duty, so good hath he been to you, as that he hath not been wanting to you in any thing, and will you be wanting to him in every thing? A Son honoureth his Father, and a Servant his Master, *If I then be a Father, where is my honour; if a Master, where is my fear?* *Mal.* 1 6. As a Father, so will he be reverenced for his goodness; as a Master, he will be feared for his greatness. Oh what is that little he desireth of you, to that much he deserveth from you; if honour be not due to him, let it not be bestowed; if it be due to him, let it not be denied; if God do great things for his Children, he will not accept of small things from his Children. Do but see the great out-cry that God makes against his own Children, *Isa.* 3.3. *Hear, O Heaven, and be astonished, O Earth!* What is the matter? *I have nourished and brought up children, and they have rebelled against me*; the nearer the relation, the greater the obligation: Christ is related to them as a Lord to his Servants, as a Father to his Children, as a Prince to his Subjects, as a Head to his Members. Where the relation is neareſt, there the provocation is greateſt; it is a more pleasing thing to see Rebels become Children, than it is to see Children become Rebels.

What Mother can endure to see those lips that drew her breast to suck her blood? Oh Christians, you are more known to God than others, therefore you must more acknowledge him than others; you do not look for so much splendor from the burning of a Candle, as from the shining of the Sun; nor for so much moisture from the dropping of a Bucket, as from the dissolving of a Cloud; to whom much is given, of them much shall be required. God doth not expect much where little is bestowed, nor accept little where much is received. *Hear the words of the Lord, O Children of* Israel, *you only have I known of all the families of the Earth, Amos* the third, and the second Verse, God hath exalted you above others, and therefore you must do more for God than others. It was a great blemish to *Hezekiah*, that his *returnings* were not answerable to his *receivings*.

O Believers, let me beseech you to do much, to love much, to give much, to pay much, seeing you have received much.

I shall wind up with a word of comfort to you the Children of God.

Oh Sirs, God in Christ is your Father, your loving Father, your everlasting Father, and you are his Children; therefore fear not, it shall go well with you here and hereafter, *Luke* 12. 32. *Fear not, little Flock, for it is your Father's good pleasure, to give you the Kingdom.* He will withhold no good thing from you, *Psal.* 84 11. *He gives grace and glory unto you.* Grace is the Silver Link, that draws the Golden Link of Glory after it.

Prince of Peace.

Cant. 5. 16. *He is altogether lovely.*

The Doctrine. *That Jesus Christ is infinitely and superlatively lovely.*

WHerever Christ is a Priest for Redemption, he is a Prince for Dominion; where-ever he is a Saviour, there is he a Ruler; where he is a Fountain of Happiness, there he is a Fountain of Holiness; where he is a *Redeemer*, there he is a *Refiner*; where ever he takes a burthen from off the Creature's back, there he lays a yoke upon the Creatures neck, *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us,* Isa. 33. 22.

I shall now proceed to the fifth title of Jesus Christ, which is *Prince of Peace*, this you have in *Isa.* 9. 6.

It is the happiness of the *Church of God*, that although they cannot give peace, yet they may get peace: though they cannot settle it on Earth, yet they may seek it from *Heaven*; *Peace* is the well-being of all other *Enjoyments*, all other *Mercies* suck their livelihood at the *Breast* of *Peace*, it is the Mother of all Prosperity; as the life of old *Jacob* was wrapt up in the life of the Lad *Benjamin*, so is all *Happiness* wrapt up in *Peace*. It is the felicity of the *Saints* on Earth, and the glory of the *Angels* in Heaven: when the old *Hebrews* wish'd any happiness to any one, they only used this Expression, *Peace be unto you.*

From this title of Christ, I shall lay down two Propositions.

1. That *Sion's King* is a peaceable King.
2. That the Lord Jesus Christ, the *Prince of Peace*, is the foundation of a Believer's peace.

Doct. These two Points lie full in the words, but I shall only

ſpeak to the latter, to wit, that Jeſus Chriſt, the *Prince of Peace*, is the cauſe and foundation of all a Believer's Peace. In the proſecution of it, I ſhall ſhew you four things. Firſt, He is the *Peace bringer*. 2. The *Peace maker*. 3. The *Peace giver*. 4. He is the *Prince of Peace*, or the *Peaceable Prince*.

Firſt, Jeſus Chriſt is the *Peace bringer*; he brought in everlaſting Peace by Righteouſneſs, and not by a Sword, *Luke* 2. 14. *Peace on earth, and good will towards men.* Why was the bread of life an hungry, but that he might feed the hungry with the bread of life? Why was reſt it ſelf weary, but to give the weary reſt? Why was the Prince of Peace in trouble, but that the troubled might have Peace? None but the Image of God could reſtore us to God's Image; none but the beloved of God, could make us beloved to God; none but the natural Son could make us Sons, none but the Wiſdom of God could make us wiſe; none but the Prince of Peace could bring the God of Peace, and the Peace of God to poor Sinners: and therefore he is called our Peace, *Epheſ.* 2 14.

Oh, what is ſo ſweet a good as Chriſt, and what ſo great an evil as ſin: The former brings us to Joy and Peace, the latter brings us to Woe and Miſery. That's the firſt.

Secondly, He is the Peace maker as well as the Peace bringer; he is the Peace maker between God and Man, Sin is the great make-bate between God and the Soul, Sin is the wall of Separation between God and us, but the Prince of Peace makes Peace between God and us. He paid all debts, and took up all controverſies, and blotted out the hand-writing, and hath broken down the partition wall, and made up the great breach between God and Man, 1 *Cor.* 5. 19. *God was in Chriſt, reconciling the world to himſelf.* Mark, 'tis in Chriſt; ſo likewiſe elſewhere, *You who were ſometimes far off he made nigh by the blood of Chriſt.*

Oh Sinners, Chriſt is our Peace maker, the Prince of Peace makes Peace between God and us, he reconcileth God to man, and man to God; ſo that, though God might juſtly be diſpleaſed with us: *God* is more pleaſed with a *Believer* for *Chriſt*'s ſake, than he was diſpleaſed with him for Sin's ſake.

Thirdly, Jeſus Chriſt, is the Peace giver; alas, poor Sinners, we have no peace with Angels, no peace with Conſcience, nor one with another, till the Prince of Peace gives it us: *Peace I leave with you, Peace I give unto you*, ſaith our Lord to his Diſciples, *Joh.* 14 27.

Oh Sirs, he gives peace with God: In *Rom* 5.1. *We have peace with God, through our Lord Jeſus Chriſt.* Chriſt gives that peace to us, which the World cannot take from us; worldly troubles cannot overcome heavenly peace.

Fourthly, He is a Prince of peace, or the peaceable Prince; ſo he is ſtiled, not only peace, but the Prince of peace. Indeed, be-

loved, he is all peace to a Believer, *her ways are ways of pleasantness, and all her paths are peace*, speaking of Christ, *Prov.* 17. Mark, all her paths are peace: Now what are the paths? I shall name six to you. 1. Repentance. 2. Faith. 3. Truth. 4. Self-denial. 5. Obedience. 6. Holiness.

These are all paths of peace, and peaceable paths. Oh Sirs, there is no peace to be found but in the paths of peace. As all his works be marvelous, so all his ways are pleasantness.

Secondly, His Gospel is a Gospel of peace, 'tis a great mercy to enjoy the Gospel of peace, but a greater to enjoy the peace of the Gospel.

Thirdly, His reward is peace, *Isa.* 57. 2. *He shall enter into peace.* Here the joys of Heaven are called peace; the true sons of peace, and the peaceable sons of truth, shall be crowned with peace, they shall enter into peace.

And thus, Beloved, I have briefly, yea, I have fully proved the point, That Jesus Christ is the cause and foundation of a Believer's peace.

Use. Now for the application of the point, I shall reduce it to four heads.

1. For Information. 2. For Examination. 3. For Exhortation. 4. For Consolation.

First, By way of Information, here we may see what great need we stand in of Jesus Christ. O Christians, is Jesus Christ the cause and foundation of all our peace, then we have no right or title to peace but by the Prince of peace; *we have peace with God*, saith the Apostle, but how? *through our Lord Jesus Christ*; we are reconciled to God in Jesus Christ. *And we who were afar off*, *saith* Paul, *are made nigh by the blood of Christ*, and only *acceptable in the beloved.*

So that beloved, 'tis all in Christ, and through Christ that we have our peace. A Christless man is a peaceless man, he hath no peace with God, no peace with Angels, no peace with Conscience: till we be Christ's friends, we are our own foes. 'Tis true, a wicked man may speak peace to himself, but God speaketh not a jot of peace to him; he may speak peace to himself till he falleth into everlasting flames, *God* is his enemy, the Devil is his Foe, Angels hate him, all Creatures cry for vengeance upon him, in *Isa.* 57. 21. *There is no peace to the wicked, saith my God*; no, not a word, not a dram of peace for a person who is out of Christ: therefore, Oh Sirs, consider in what need you stand of the Prince of Peace.

Secondly, It informs us, that to have peace with our Creator and Maker is the sweetest and best thing in the world: Oh how infinitely sweet is peace! What is sweeter than peace? Alas, gold is but dust, pleasures are but toys, wit is but a flash, beauty but a blast, honour but a rattle, life but a vapour; oh, but peace is sweet

ſweeter than the ſweeteſt, and better than the beſt of all thoſe. *Firſt*, Becauſe he that hath peace with God, may come boldly to God, *Heb.* 4. 16 *Secondly*, He that hath peace with God, hath Communion with God, 1 *Joh.* 1. 2. *Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. Thirdly*, He that is at peace with God, is the Son of God. Peace is of all others the moſt ſweet: Oh, it is Wine to comfort us, and Bread to nouriſh us; it makes a man live comfortably, and die chearfully.

Thirdly, If *Jeſus Chriſt* the Prince of Peace, be the cauſe and foundation of all our Peace; why then, he that wants the Prince of Peace, wants all good things; he is the miſerableſt man in the World that is without Chriſt, he wants reconciliation with God, and intereſt in Chriſt; he wants the ſealing and comforting of the Spirit, he wants Juſtification, Sanctification, and Adoption; he wants pardon of Sin, and freedom from the dominion of Sin, he wants that favour which is better than life, that joy which is unſpeakable and full of glory, and that faith, a dram of which is more worth than a King's Ranſom: He wants thoſe Riches which periſh not, thoſe Evidences for Heaven that fail not, that Love which dies not, that Kingdom which ſhakes not.

O Beloved, how many things doth that poor Soul want, which wanteth a Chriſt? *He is wretched and miſerable, and poor, and blind, and naked*, Rev. 3. 17. Chriſt is a Pearl, and whoſoever wants him, can never be rich; did but men ſee all in this Pearl of price, then they would ſell all for this Pearl of price.

Fourthly, if Jeſus Chriſt be the cauſe and foundation of our peace, then it is our greateſt concernment to get in favour with the Prince of peace, *Many ſeek the Ruler's favour*, ſaith the Scripture. But oh ſeek ye the favour of this Prince, poor Souls, without him there is no mercy, no peace, no grace, no glory, no Heaven, no Crown, no Eternal Life, *For this is eternal life, to know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent*, John 17. 4.

Uſe 2. Secondly, By way of *Examination* and *Self-trial*, the trial of our ſelves is the ready way to the knowledge of our ſelves. Oh Chriſtians, would you ſee your *God*? then caſt your Eyes inward. Contemplation is a Glaſs to ſee our God in: 'Tis of greater concernment to know the Eſtate of our hearts, than to know the ſtate of the Kingdom.

And therefore, I beſeech you, examine your ſelves, that you may know your ſelves, that you may know whoſe you are, while you live, and whither you ſhall go when you die, and what will become of you to all Eternity.

Oh Sirs, bring your ſelves to the Trial, and try your ſelves, and ſee whether you be in the faith, and the faith in you; faith is ſuch a Grace, that a man cannot be ſaved without it, and not a man can be damned that hath it.

Oh see, whether you be in the narrow way that leadeth to life, or in the broad way that leadeth to death; whether your Hearts be Chairs for Vice to sit in, or Thrones for *Grace* to rule in; whether you are one of Christ's Spouse, or the Devil's Harlot; whether you are Heirs of Heaven or Hell; whether you be Satan's bond-men, or God's free-men; examination is the beaten path to perfection, 1 *Cor.* 1. 26. *Not many mighty, not many noble are called.* 'Tis seldom that the *Diamond* of a great estate is set in the Gold-ring of a gracious heart.

A man may be great with *Saul*, and graceless; rich with *Dives*, and miserable: The richest are oftentimes the poorest, and the poorest oftentimes the richest.

Oh how many thred-bare Souls may there be found under silken Coats, and purple Robes? they who live most downward, die most upward, a sight of our selves in Grace, will certainly bring us to a sight of our selves in glory; those Sins shall never make a *Hell* for us, that be a *Hell* to us.

Use 3 But it is time for me to turn my Speech into an Exhortation, and, Oh that you would encourage me with your Resolution to obey my Message this day; that is, to make your peace with the Prince of peace, that you may be the true Sons of peace and the peaceable Sons of Truth, that you may be righteous before God, and holy before men, that you may gloriously shine in glory, and that you may have peace with God, and with Angels, and with your own Consciences, and with one another.

Well Sirs, what say you in answer to my Message? shall the *Prince of Peace* be your love and lord, your neerest and dearest your joy, and your delight? will you kiss the Son, will you make your peace with the God of peace, and give up your souls and lives to be ruled by him? these things I exhort *you* to, and God expects them at your hands; but that this Exhortation may stay with you, I shall back it with some pressing Considerations.

First, Consider God's goodness and good will towards men, God hath given you rich means that you may secure your peace with God.

1. He hath given the Lamb, and the Gospel.

Secondly, Time and Opportunity.

Thirdly, Mercies and Afflictions; Mercies to draw you, and Afflictions to drive you.

Fourthly, He hath given you Preachers, both inward and outward Preachers; by outward Preachers, I mean the Ministers of Christ, who beseech you, and intreat you for Christ's sake to be reconciled to God, and make your peace with God; by inward Preachers, I mean your own Conscience that judgeth you, and reproveth you for your Sins and Abominations.

Fifthly, He hath given you Precepts and Promises; Precepts commanding you to do, and Promises assuring you of a glorious reward for your doing.

Sixthly,

Sixthly, The Spirit and Convictions, *Gen. 6. My Spirit ſhall not always ſtrive with man.* Oh how long will you yet ſtand out againſt God? what have you to ſay againſt this? how can you anſwer this when you and I ſhall appear before God's Judgment Seat? have you any thing to ſay againſt this? Oh ſad will be your end, unleſs you make your peace with God, and therefore ſeeing God hath given theſe things to you, do you make and ſecure your peace with him.

He that liveth in ſin without repentance, ſhall die in ſin without forgiveneſs.

Secondly, God inviteth, and woeth you to come and make your peace with him, *Iſa. 55. 1. Ho every one that thirſteth come ye to the water, and he that hath no money, come ye buy and eat, yea, come and buy wine and milk without money, and without price.*

Beloved, Here is three [comes] in this Text to ſhew the infinite willingneſs of God to ſave poor Sinners; ſo in *Rev. 22. 17. The Bride and Spirit ſay come* (here is three [comes] again in this Text) *and whoever will, let him take of the water of life freely, and he that is thirſty let him come.* What, are there none thirſty among you? do none thirſt for Chriſt, and Grace, and Mercy and Happineſs: Now, for the Lord's ſake, conſider wherefore is all this, but that you may make your peace with God: ſhall the God of Heaven call, and will you not hear? what, will you rather ſtay in your ſins and die, than go to Chriſt for life? Oh Sirs, go to the Prince of peace, for peace, that you may have peace; if you do not lay your ſins to your hearts, that you may be humbled, God will lay them to your charge, that you may be damned.

A third Conſideration is this, either you muſt taſte of God's goodneſs or his fury; there is not a Man, Woman, or Child amongſt you, but muſt partake of the one, or the other, your portion will be either joy or ſorrow, either *Deſolation* or *Conſolation*, if you be not trees for bearing, you muſt be trees for burning; if you are not for fruit, you muſt be for flames; if you do not ſwim in the Water-works of repentance, you ſhall burn in the Fire-works of vengeance; if you will not go and make your peace with God, that you may have Heaven, you ſhall go to Hell for not making your peace; one of them you muſt do. Oh Sirs, I have ſet life and death, heaven and hell, bitter and ſweet before you this day, will you make your peace with God or no? Will you ſtill go on in a way of wickedneſs, breaking his Laws, grieving his Spirit? Will you die a natural death, before you live a ſpiritual life? I ſay then, if you live ſo, and die ſo, you ſhall be damned with the damned, and puniſhed with the puniſhment of Hell, and be ſent to Hell with loads of wrath upon your backs: *Ye ſhall have your part in that lake which burn-*

burns with fire and brimſtone, which is the ſecond death: He that believes ſhall be ſaved, and he that believes not ſhall be damned, ſaid our Lord, *Mark* 16. 16. Oh Sirs, 'tis better to repent without periſhing, than to periſh without repenting; and therefore look to it as well as you will, are you able to deal with God? Alas, alas, all the World is but as a drop of Water in compariſon of God, and therefore make your peace with him, *Heb.* 2. *How ſhall we eſcape, if we neglect ſo great Salvation!*

Conſider what the damned in Hell would give for thoſe offers of mercy that are now offered to you: certainly they would give ten thouſand Worlds if they had them, for thoſe opportunities that you enjoy. Should God ſay to poor wretches that are now ſuffering in Hell for their drunkenneſs upon Earth, and their whoring and abominations, as he doth to us, *Come to me all ye that are weary and heavy laden, and I will give you reſt?* Oh how would they catch the word out of God's mouth.

Oh beloved, the Devils are too well acquainted with miſery, to put by mercy, if it were offered to them. But alas, alas, poor damned wretches, there is no dram of mercy for them, no not ſo much as a drop of water to cool their flaming-tongues. Oh that you would conſider this, and make your peace with God before death comes; which may be the next night for ought you know: if you loſe your golden ſeaſon, you loſe your ſouls. Oh therefore make your peace with *God*, that it may not be ſaid to you as it was once to *Jeruſalem*; in *Luke* 10. 42. *Oh that thou hadſt known in this thy day, the things that concern thy peace, but now they are hid from thy eyes.* Here was a weeping word, a ſad word to *Jeruſalem.*

Alas, now it is hid from their eyes, their golden-ſeaſon is gone, there is no peace to be had; and therefore I beg of you, as though I were condemned, and begging for my life, ſo I beg of you, in the bowels of Chriſt, and for your Soul's ſake, make your peace with God.

Fifthly, Seriouſly conſider the multitude of Sins thou art guilty of, even more than the hairs of thy head, or the Sands on the Sea-ſhore, or the Stars in the Heaven, which are innumerable, ſaith *David*, Pſal. 40. 12.

Alas, one of thy Sins were enough to ſink thee into Hell for ever; what advantage doth *Dives* reap in Hell of all the delicate Banquets that he had on Earth? Oh think of that time wherein you ſhall be aſhamed of nothing but your wickedneſs, and glory in nothing but your holineſs. Sin it is like a *Serpent* in the boſom that is ſtinging, or like a *Thief* in the cloſet that is ſtealing, or like *Poiſon* in the ſtomach that is poiſoning, or like a *Sword* in the bowels that is killing: Some are in Hell already for the ſame ſins thou liveſt in, and if thou dieſt without Chriſt, thou ſhalt e'er long be with them; therefore I ſay, make thy peace with God.

Sixthly,

Sixthly, Consider that there is more bitterness following upon Sins ending, than ever there was sweetness flowing from Sins acting; you that see nothing but well in its commission, will suffer nothing but woe in its conclusion! It is better here to forego the pleasures of Sin, than hereafter to undergo the pain of Sin; you that sin for your profit, will never profit by your Sins: He that likes the works of Sin to do them, will never like the wages of sin to have them; Sin is both shameful and damnable; it shameth men in this world, and damneth them in the other world; it's like *Judas*, that at first salutes us, but at last betrays us; or like *Dalilah*, to smile in our face, and betray us into our enemies hands. Oh Sinners, think of this, and part with your sins, that you may meet with your Saviour, and be at peace.

Seventhly, Consider the heavy Judgments that hang over your heads, you lie open to all the Judgments in this life, and Torments in the life to come. Oh you Sinners, the day is hasting upon you, wherein you will have misery without mercy, sorrows without succour, pain without ease, punishment without pity, and torment without end, unless Repentance do prevent, 2 *Thess.* 1. 7. *The Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* Oh let the hearing of this, prevent the feeling of this!

Eighthly and lastly, If none of the former *Arguments* or *Considerations* prevail with you to make your peace with the Prince of Peace, yet let this one, I beseech you, and that is, the readiness and willingness of God to give himself to you. Oh Sinners, is God willing to give his Son? Consider the willingness of God, *Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in unto him, and will sup with him.*

Mark Sinners, here, behold I stand; who? I, I that have *Heaven* to give, I that have a *Crown* to give, I that have all *Joys* to give, I that have *my self* to give, I stand and knock, do you see this, poor Sinners? who is it that stands at the door of your hearts and knocks? why it is the King of Saints, the Prince of Peace, the Mighty God, and will you not open to him? What are you unwilling to be saved, to go to Heaven, and to be happy for ever? What are you unwilling to be delivered from Satan, from Sin, and from the flames of Hell? If you be willing, then make your peace with God, for God is willing to open Heaven to you, if you be but willing to open your Hearts to him, he is willing to save you, if you be but willing to be saved; he is willing to give a *Christ*, if you be willing to receive a *Christ*: and therefore, poor Souls, let these Considerations provoke you to go for Grace

to

to the God of Grace: were men so diligent as to do their best God is gracious, he would forgive the worst.

The Elect Precious.

Cant. 5. 16. *He is altogether lovely.*

Doctrine. *That Jesus Christ is infinitely and superlatively lovely.*

WHo can be weary of preaching, or hearing, reading, or learning Christ, who is so precious and lovely? *Mahomet* is the *Turks* love, *Moses* is the *Jews* love, the *Pope* is the *Papists* love; but Christ is a Believer's *love.*

I shall now make some entrance upon *Christ's* sixth famous and lovely title, *The Elect Precious*, this you have in 1 *Pet.* 2. 6.

From this excellent Title, I shall lay down two Propositions.

Doctr. 1. First, that Jesus Christ the Mediator, is God the Father's Elect; I pray mark Sirs, there is a threefold Elect of God.

First, The Elect Jesus Christ, *Isa.* 42. 1. *Behold my servant, my Elect, saith the Father*, speaking of Christ.

Secondly, The Elect Angels, in 1 *Tim.* 5. 21. *I charge thee before God, and our Lord Jesus Christ, and the Elect Angels.*

Thirdly, The Elect Saints, and for this see *Col.* 3. 12. *Put on therefore as the Elect of God, holy and beloved, bowels of mercy.* But alas, what are the Elect Angels, or Elect Saints, to this Elect precious, and precious to the Elect. But I shall not stand upon this point, but proceed to the second, and that is this.

Doct. 2. That a crucified and glorified *Christ* is very precious to all believing Saints.

In handling of this precious point, I shall shew you five things.

1. That he is *precious.* 2. He is most *precious.* 3. He is all *precious.* 4. He is always *precious.* 5. Why he is so *precious.*

First, That he is *precious*; Jesus Christ is *precious* three ways, to God, to Angels, to Saints.

1. To God the Father; and this will appear by what God the Father hath said himself of his Son, *Isa.* 42. 1. *My Elect in whom my soul delighteth:* here you see Christians, what God saith of Christ; the Soul of God delights in the Son of God. So again, Mat. 3. 17. *This is my beloved Son in whom I am well pleased:* Mark here, not only pleased, but well pleased.

Oh how precious is Christ to God the Father! The Lord Jesus, though he was a man of sorrow, yet he was not a man of sin; he had *Correction*, but not *Corruption*; he that was a way to others, never went out of the way himself. Jesus Christ must needs be precious to the Father, because he never displeased him in

in any thing, but pleased him in every thing, *Joh.* 8. 26. Christ there speaking of himself, saith, *I do always the things that please him.*

Oh Friends, it will be your glory, your crown, your honour and happiness another day, if in this day you do the things that please God. So did Christ here, *I do always those things that please him.* Christ went about doing good, he must needs please the Father, *For he went about doing good,* Acts 23. He did not always stay in a place, *but he went about doing good.*

And truly Sirs, if People were not made better by his coming, they might thank themselves, *For he went about doing good.* As he was never ill employed, he was never un-employed, as he opened the Scripture to our understandings, so he opened our understanding to the Scriptures: That's the first.

Secondly, He is very precious to the Angels, as well as to the Father; the Angels were very joyful at the Birth of Christ their Lord; *They sang praises to God on high,* Luk. 13. 14. See with what joy and triumph the Angels sang at the birth of Christ! Oh how precious is Christ to the Elect Angels.

The Angels adore him, *Let all the Angels of God worship him, Heb.* 1. 6. The Lord of Hosts is worshipped by an host of Angels, *Let all the Angels of God worship him.*

2. The Angels desire to pry into the Mysteries of the Gospel of Grace, as you may see, 1 *Pet.* 1. 12. The Angels, though they are *glorious* to all eternity, *look* upon it as not below them to pry into *Christ's* mystery. Oh Sirs, the Angels are desirous to know these things which we neglect to know.

3. The Angels stand before him as waiting-men, to serve God, and to serve such as are God's; when he bids them go, they go; come, and they come: do this, and they do it; they do all his commands, *Psal.* 103. 20.

Jesus Christ is the Creator of Angels, the Lord of Angels, the Prince of Angels, the Head of Angels; *Col.* 1. 16. The Son of God is very precious to the Angels of God. Do you see Sirs, how precious Christ is to the Angels of God? and well he may, for indeed he is the precious Jewel in the Cabinet of Glory.

Thirdly, Jesus Christ is precious to the Saints, as well as to the Father and to Angels, 1 *Pet.* 2. 7. you have there a full Text to this purpose, *Unto you therefore which believe he is precious:* Mark here, unto you, what you? to you therefore which believe he is precious; to them indeed that believe, and no wonder, he is a Believer's all; now that which is his all, must needs be precious: Christ is his all, he is all that he hath, he is all that he *enjoys*; *Christ is all* that he is worth, he is all that they are; they are no such thing without him, they have nothing without him; whatever they are worth; it is he that maketh them worth it; 'tis not worth a man's while to live, unless he

live

live in Christ; Christ is the gain of a Believer, he must say, for this I am beholding to Christ, *All things are yours, and you are Christ's.*

Now Sirs, let me give *you* a little more particular account of the Christian's worth, an Inventory of his Estate, and all along I shall shew you, that Christ is the worth of all that. First, he is a living man. Secondly, He is a seeing man. Thirdly, He is a Person of Honour. Fourthly, He hath a great deal of joy, and hopes of more. Fifthly, he is righteous and holy, and in a word, he is saved at last. These are the things that make a Christian so excellent a Person, and he hath none of these but by Christ, and all this alone by Christ.

First, This is the excellency of a Christian, that he is a living man; there's no man on Earth can in a spiritual sence be called a living man but a believer; all men be dead men but they that believe. You know it was said of the Prodigal, while he lived in his sin he was dead. *This my Son that was dead, and is now alive.* When he believed then he was alive.

Now Sirs, as it is in the things of Nature, Life is the most valuable thing which we have, *Skin for skin, and all that a man hath, will he give for his Life*; a man will rather part with his livelihood than with his life, because his life is dear to him. Now, beloved, if natural life be so desirable a thing, what is spiritual life, that which in Scripture is called *the Life of God?* Now, the believer is the only living man, every other man is spiritually dead: but now how comes the believer to live? by whom doth he live? why, *'Tis Christ Jesus*, Gal. 2. 20. *I am crucified with Christ, nevertheless I live*: what crucified and yet live? Yes, Christ was crucified and yet lives; and so did *Paul* in a resemblance and conformity to Christ, *I live*, saith he, *yet not I, but Christ which lives in me; and the life which I now live in the flesh, I live by the faith of the Son of God.* So that *Paul* will not call his life his own, but only as he deriveth it from Christ, Christ lived in him more than he himself lived.

Secondly, The excellency of a Believer lies in this, that he is a seeing man; 'tis sight which puts the difference between *person* and *person*: it is a sad thing to be born blind, or to be blind after a man is born. Now men are either born blind, or blinded after they are born, or both.

Now, beloved, would you know how precious sight is? As a blind man who once could see: we read of a poor man, who comes running to Christ, and cries out, *Lord have mercy upon me*; why, what mercy was it that he begged with so much earnestness? *O Lord, that I may receive my sight.* Now Sirs, if in Nature the having the sight of our eyes be a thing that makes us so much more excellent than otherwise we should be without

without it; Oh then how much value ſhall we put upon this Spiritual Light which refers to our Souls? We can much better want the eyes of our heads, than the eyes of our underſtandings.

Now, in a Spiritual ſence, there is no man a ſeeing man but a believer; no man ſaw Chriſt ſavingly, but they who ſaw him believingly; every man but a believer walks in darkneſs; nay, he is nothing elſe but darkneſs. The Apoſtle, *Epheſ.* 5. 8. tells us ſomewhat to this purpoſe, *You were ſometimes darkneſs, but now are you light in the Lord*, in the Lord Jeſus Chriſt; you ſee the believer doth ſee, and how he comes to ſee, it is in the Lord that he ſees, he was as dark as others, and as blind as others, till he was in the Lord, and no ſooner was he in the Lord, but he was light in the Lord.

Thirdly, The excellency of the Believer lies in this, that he is Beautiful and Honourable.

Now, Beauty and Honour be the taking raviſhing things of this World; Now all but *Believers be deformed* Perſons; there's no Beauty nor Comelineſs why they ſhould be deſired; but now the Believer is a very lovely beautiful Perſon, he is ſo in the eyes of God, *Ezek.* 16. 11, 14. *And I put a jewel on thy forehead, and earings in thy ears*; and ſo he goes on, and ſays, *Thou waſt exceeding beautiful, and didſt proſper into a Kingdom*; But now mark how ſhe came by this Beauty in the next Verſe, *And thy Renown went forth among the Heathens for thy Beauty, for it was perfect, through the comlineſs which I put upon thee, ſaith the Lord God*; ſhe was not only beautiful in the eyes of the Lord, but ſhe had her Beauty alſo from the Lord; and as they are thus lovely, and taking in the eyes of God, ſo alſo of good Angels, and Saints too, as glorious a place as Heaven is, the Angels think it not below them to wait upon the Images and Pictures of Chriſt here below, that is, to wait upon Believers, and be the Lord's Guardians here upon Earth, *Heb.* 1. 14. *Are they not all miniſtring Spirits ſent forth to miniſter for them who ſhall be heirs of Salvation?* but this is not all they do for them, they will not leave them when they die, but take thoſe lovely Souls, and tranſport them to a better Country than ever this World was to them, for it is no Paradox to ſay this, That there's no Believer goes to Heaven, but he goes in the Arms of Angels. In that parabolical Hiſtory of *Dives* and *Lazarus*, ſays the Text, *Lazarus* died, believing *Lazarus* died, *and his Soul was carried by Angels into* Abraham's *boſom*; that is, to Heaven: O what an Honour have Believers in their Death, that the very Angels tranſport their Souls to Heaven? and they alſo are very lovely and honourable in the eyes of all good men: the truth is, there is ſcarce any man fit company for Believers but Believers; and therefore, ſays the Apoſtle, *Be not unequally yoaked, Believers with Unbelievers.*

Now

Now, *good men* be much taken with a Believer, though he b a Stranger to them on all other accounts; they are very fond o of another in this World, and had rather ſuffer together tha live with other men. Now this makes a Believer ſo excellen that he's thus *beautiful* and *honourable* in the eyes of God, an *good* Angels, and *good* Men. Now, all this Beauty and Hono they have from Chriſt, ſee the Text before quoted, *To you wh believe he's an honour*, ſo the words may be read; 'tis Chri that makes them *honourable* in the eyes of God, and in the eye of good Angels, and good Men, and all that Beauty an Honour they have, 'tis through Chriſt, he is their Worth i every capacity.

Fourthly, That which makes a Believer ſo excellent, is, tha he hath joy; all other men have no joy, that is worth th having.

Alas, the joy of the Hypocrite what is it, but as the crackling of Thorns under a Pot? but now a *Believer* hath a joy that n man intermeddleth with, nor no man partakes of. But how where hath he his joy? why in and from the Lord, *Theſe things I ſpeak*, ſays Chriſt, *that my joy might be in you.* They have i from the Lord, and having it from the Lord, they rejoice in th Lord, *we rejoyce in Chriſt Jeſus*, ſays *Paul, and have no confidence in the Fleſh.*

Fifthly, Have they hope? It is from Chriſt, and indeed none have hope but they; for without God, and without Chriſt, and without Hope, are put together in *Eph.* 2. 12. but now the Believer hath good hope, and this bears him up many times.

Alexander thought this ſo brave a thing, that when he gave his Men whole Countries, and to others vaſt Treaſures, and being asked, what he would keep for himſelf, ſays he, *I will keep hope*; for he thought it enough for ſo brave and great a Soul as his, to hope for that which would make him do whatever he was able to do, or any one could think.

The hopes of Mercy, Joy, and Peace, will carry a man through thouſands of difficulties: Now, the Believer hath this hope, from *Chriſt*, Col. 1. 27. *Chriſt in you the hope of Glory.*

6. Are they wiſe, are they righteous, are they holy? and none be ſo but they; every Sinner is a fool, and therefore in Scripture is called by the name of a fooliſh man: he plays the fool all the time he ſpends out of the fear of God; all ſinning time is fooling time.

Now the Believer is a wiſe man, and he is a righteous man, and a holy man: but how comes it to be thus now? Take an account of it, in 1 *Cor.* 1. 30. Pray mark, here now *Chriſt* is the *all* of a Believer, *Of him are ye in Chriſt Jeſus, who of God is made to us Wiſdom, and Righteouſneſs, and Sanctification and Redemption.*

So

So that you see, if a Believer be a wise man, he may thank Christ for it; if he be a righteous man, if he be a holy man, he may thank Christ for it, *for he of God is made to us Wisdom, Righteousness, Sanctification and Redemption.*

Lastly, In a word, are they saved? and indeed this is the Complement, I, the Complement of all the rest, are they saved? and none are saved but Believers; for, says Christ, *He that believes shall be saved, and he that believes not, shall be damned.*

The Believer is already in the state of Salvation, as the Unbelievers are in the state of Damnation; by nature we are children of wrath. Now Faith in Jesus Christ is the means that *God* appoints to free us from being children of wrath. Now, he that believes is past this, he shall not be condemned, he shall be saved; and how comes he to be saved? *'tis by Christ*, by believing in Christ.

Oh, who is the Saviour but Christ? To be in Christ is Heaven below, and to be with Christ is Heaven above; but there is no being with Christ above, if we are not in Christ below.

Thus you see, Beloved, whatever it is that makes the Believer precious, it is Christ that makes him worth all that, he hath it all from Christ, Christ is all in all; Now, put all this together, and see if there be not great reason that Christ should be precious to Believers.

3. As Jesus Christ is precious, so he is most precious; O Sirs, Angels are precious, Saints are precious, Friends are precious, Heaven is precious, but a *Christ*, a *Saviour* is ten thousand times more precious then these; a Believer had rather have Christ without Heaven, than Heaven without Christ. *Whom have I in Heaven but thee? and there is none upon Earth which I desire besides thee*, Psal. 92. 25.

Let a Believer search Heaven and Earth, yet he will find nothing comparable to God; to be like to him is our Happiness, and to draw near to him is our Holiness.

You will say, Beloved, Life is precious, Freedom is precious, Health is precious, Peace is precious, Food and Raiment is precious, Gold and Silver is precious, Parts and Gifts are precious, Jewels and Pearls are precious, Kingdoms and Crowns are precious; indeed they are in their places, but *nothing* in comparison of *Jesus Christ*. Mark Sirs, what the Apostle saith, *Phil.* 3. 8. *Yea doubtless I account all things but loss for the excellency of the knowledge of Jesus Christ my Lord.*

I account all things but loss, nay, that is not all, *I count them but Dung, that I may win Christ*, what is our Life but a warfare? And what is the World but a thorowfare? It is only the best of Beings that can bestow the best of Blessings.

O *how good* is a *Believer's God*, that doth not only shorten his *Pilgrimage* to him, but sweeten his *Pilgrimage* to him. Oh!

Christ

Chriſt is a Believer's all, and therefore he is more precious th
all: he hath all in Chriſt, and nothing out of Chriſt, there
not ſuch a thing as a Believer is, without him; by Faith w
have an intereſt in Chriſt, we have an intereſt in God, and b
having an intereſt in God, we have an intereſt in all thing
the Believer is the only bleſſed Man, the only happy Man, t
only rich Man, *Rev.* 21. 7. *He that overcometh ſhall inherit a
things.*

O what a glorious Inheritance are they born to that are ne
born! all things are *theirs*, and they ſhall inherit all thing
what can they deſire more than all? all that Chriſt hath
theirs; his Wiſdom is theirs to *teach* them, his Love is the
to *pity* them, his Spirit is theirs to *comfort* them, his word
theirs to *counſel* them, his Mercy is theirs to *ſave* them, his A
gels are theirs to *guard* them, his Righteouſneſs is theirs to *juſ
fie* them, his Power is theirs to *protect them*, and his Glory
theirs to *crown* them.

Oh Sirs; Chriſt cannot but be moſt precious to a Believ
becauſe all his precious comforts come from Chriſt. The Lo
Jeſus is fairer than the faireſt, ſweeter than the ſweeteſt, near
than the neareſt, and dearer than the deareſt, and richer th
the richeſt, and better than the beſt, *the Elect precious* is of a
the moſt precious.

1. Becauſe he is the greateſt gift that God can give, or we ca
receive, *God ſo loved the World that he gave his only begotte
Son*, this is more than if he had given us all the World; ſo
God hath but one Son, and can make no more Sons; but Go
can make more Worlds at his pleaſure: this gift is God himſelf
and God can give us no greater gift than himſelf: we may ſa
as *one* ſaid to *Cæſar*, when he gave him a great *reward*; *This i
too great a gift* (ſaid he) *for me to receive*; *But it is not to
great for me to give*, ſaid *Cæſar*.

2. Becauſe he is the richeſt gift that ever was given, for Chri
is all in all; if he hath given us Chriſt; *He will give us al
things elſe*, Rom. 8. 32. He is that one thing needful that bring
all things; yea, he is that gift of God, *If thou kneweſt that
gift of God*, ſaid our Saviour, *Joh.* 4. 10. *thou wouldeſt have aske
for*, and *begged it of me.*

Why is *Chriſt* called *the gift of God*? ſurely God hath given
us more gifts than one; true, but as one Sun is more worth
than all the Stars, ſo this gift excels them all, according to
the Proverb, *We bleſs not God for Stars, when the Sun ſhines;
for when the Sun ſhines, the Stars appear not.*

3. Becauſe he is the choiceſt gift that God hath to give? other
gifts he gives promiſcuouſly to good and bad, ſo as no man
knoweth love or hatred by any thing that is before him, *Eccl.* 9. 1.
Judas had the bag, and *Dives* fared deliciouſly every day, when
Lazarus

Lazarus would have been glad of his Crumbs, but God never gives this Gift to any but whom he loves with his deareſt ſpecial and Eternal Love.

Suppoſe ſome Prince ſhould *woo* a great Lady, and had a Jewel worth a Million, it may be he would ſcatter pieces of Silver; or give ſome ſlight *tokens* of *Favour* unto the Servants, but the rich Jewel that he gives to his *Spouſe*. This Jewel is Chriſt; *Abraham* may give to *Iſhmael* a Bottle of Milk, but *Iſaac* had the Inheritance.

4. The Lord Jeſus is the rareſt *Gift* of all other *whatſoever* Chriſt is a Gift given but to a very few, here *one* and there *another*, millions of millions periſh for not knowing and truſting in *Chriſt*.

Oh what a rare Jewel is Chriſt; though one Soul is more worth than a World, yet a World of Souls is not worth Chriſt, it is he that makes us bleſſed in Life, happy in Death, and glorious after Death.

5. The Lord Jeſus is the ſweeteſt Gift of all others; for if God gives us *Chriſt*, then he gives us all other Gifts in his Love, and they come as Bleſſings ſweetned to us: they that have this *good* ſhall want no *good*. *The young Lions do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing*, Pſal. 3. Now put all this together, and you will ſee Chriſt to be moſt *precious*.

3. He *is altogether precious*, I told you the laſt day, that *Chriſt is precious*, and indeed I told you the Truth; for they are not only my Sayings, but God's Sayings, therefore they are true, he is all precious: there is *nothing* in *Chriſt* but what is precious, he is amiable and deſirable, he is fulneſs and ſweetneſs, greatneſs and goodneſs, Light and Life, Wiſdom and Knowledge, Pleaſure and Treaſure, Holineſs and Happineſs: *Believers* enjoy all things in *Chriſt*, and *Chriſt* in all *things*, he is the joy of a *Believer's Life*, and the life of a *Believer's Joy*.

Oh Sirs, *Chriſt* is precious, *Chriſt* is very precious, *Chriſt* is moſt precious, *Chriſt* is always precious, *Chriſt* is altogether precious to the believing Soul.

1. His *Name is precious*; he is called a *precious Stone*, in *Iſa.* 28 26. *Chriſt* is there called a *precious Stone*.

2. His *Blood is precious*; in 1 Pet. 1 19 his Blood is there called *precious Blood*; I, and well it may, for a drop of his Blood is worth a Sea of ours, and yet he died our Death, that we might live his Life.

3. *Faith is precious*, in 2 *Pet.* 1 1. Faith is there called *precious Faith*, the leaſt grain of Faith is more worth than all the Gold in *Europe*.

4. His *Promiſes* are *precious*, 2 Pet. 1. 4. giving to us *exceeding great* and *precious Promiſes*; *Chriſt's Promiſes* are called

great

great and precious Promiſes. Why *great*, and why *precious*? They are *great* for their extent, and *precious* for their Excellencies.

5. His *Gifts and Graces are precious*, Prov. 3. 15. *More precious than Rubies*, all things thou canſt deſire are not to be compared to them.

6. His *Members are precious*, Iſa. 43. 4 *Since thou haſt been precious in my Sight, thou haſt been honourable.*

A Believer indeed is a *Raven* in the World's Eye, but a *Dove* in *Chriſt*'s Eye; the Saints in the World's account are dung and dirt, but in *God's* account they are Jewels and Pearls.

Graceleſs Men look upon God's people as caſt-aways, but God will give *whole Kingdoms* for their Ranſom: Wicked Men may call the Saints Factious, but God calls the Saints Precious.

Indeed Sirs, the *Scoffers* of the People of God in other Ages were but Bunglers to the Scoffers of the People of God in our Age.

Well, there is a time coming when *Chriſt* will laugh at the Ungodly, for now laughing at Godlineſs; though Holineſs be that which a Sinner ſcorns, yet Holineſs is that which a Saviour crowns.

As you expect Happineſs from God above, ſo God expects Holineſs from you below; therefore be Godly as the Godly.

7. The reproaches of *Chriſt are Precious*, in *Heb.* 11. 26. *Eſteeming the reproaches of Chriſt greater Riches than the Treaſures of* Egypt. I beſeech you mark here, it is not here ſaid that *Moſes* did eſteem the Perſon of *Chriſt*, or the Members of *Chriſt*, or the Privilege of *Chriſt*, or the Glory of *Chriſt*, greater riches than the Treaſures of *Egypt*; but he eſteems the reproaches of *Chriſt*, above the Treaſures of *Egypt*.

Oh beloved, the worſt of *Chriſt* is better than the beſt of the World, *Chriſt*'s *Croſs* is ſweeter than the World's *Crown*; the reproaches of *Chriſt* are greater riches than the Treaſures of *Egypt*; *Eſteeming the reproaches of Chriſt greater Riches than the Treaſures of* Egypt. Will you give me leave to tell you that which few believe, and that is, that Afflictions be good and precious; few believe this Truth, that Afflictions are good and precious; and yet let me tell you, it is a great Truth, and this I ſhall make appear.

Now beloved, if I can prove that Afflictions and Reproaches for *Chriſt*, be good and precious, which is the worſt of *Chriſt*, then you will conclude with me, that *Chriſt is all Precious.*

1. That muſt needs be good which comes from the only good: now, Afflictions come from God, who is the only good, *Pſ.* 39. 9. *I was dumb, and opened not my Mouth*, ſaith *David*, Why? *because thou didſt it.* I was ſilent, I did not ſpeak; why, *David*? becauſe thou didſt it.

2. That muſt needs be good, which was ſuffered by the ſweeteſt

sweeteſt *good*; now Afflictions were *endured* by *Chriſt*, who is the *ſweeteſt good*; *He was a Man of Sorrows, and acquainted with grief*, Iſa. 53. 5.

3. That muſt needs be *good*, which fits and prepares us for a glorious Eſtate, the eternal *good*. Now this doth Affliction. *It was good for me that I was afflicted*, ſaith *David*, Pſal. 119. 71. Do you ſee, Chriſtians? *It was good for me*, ſaith *David*, *that I was afflicted.*

Sirs, will you believe King *David?* who was both a Chriſtian, a Saint, and a Man after God's own Heart? why, he tells you *it was good for him that he was afflicted.*

But *you* will ſay, why was it ſo good? look in the 67. Verſe, and there is the reaſon; for, ſays he, *Before I was afflicted I went aſtray*, a very ſatisfactory Anſwer, *and therefore it was good for me that I was afflicted.* So again, in 1 Cor. 4. 17, 18. *For our light Afflictions that are but for a moment work for us*; what do they work for us? *a far more exceeding and eternal weight of Glory.* Do you know what they work for us? why, far more exceeding and eternal weight of Glory.

O *Chriſtians, under your greateſt Troubles lyeth your greateſt Treaſure*; Afflictions *are good, but not pleaſant, Sin is pleaſant but not good*; *there's more Evil in a Drop of Corruption, than in a Sea of Afflictions. God by Affliction ſeparateth the Sin he hates ſo deadly, from the Soul he loves ſo dearly*; *by the greateſt Affliction, God teacheth us the ſweeteſt Inſtruction. A Believer, when he lies under that* hand *that doth* afflict *him, he lies in that* heart *that doth* affect *him: Believers are crucified by the World, that they may be Crucified to the World: the fleſh is an Enemy to Sufferings, becauſe Suffering is an Enemy to the fleſh*; *it may make a Man an Earthly Courtier, but it will never make a Man a Heavenly Martyr; they that carry not the yoak of Chriſt upon their Necks, will never carry the Croſs of Chriſt upon their Backs; but Believers ſtudy* more *how to adorn the Croſs, than how to avoid the Croſs*; *none ſo courageous as thoſe who are Religious. A Believer never falls aſleep for Jeſus, till he falls aſleep in Jeſus*; *ſome Glory in that which is their Shame, and ſhall we be aſhamed of that which is our Glory? it is an Honour to be diſhonoured for* Jeſus Chriſt: *tell me, O Believer, is not Chriſt's Croſs better than the World's Crown.*

Suppoſe Chriſtian, the furnace be heat ſeven times hotter, it's but to make you ſeven times better; fiery tryals make golden Chriſtians: Sin hath brought many a Believer into ſuffering, and ſuffering hath kept many a Believer out of ſinning: they that are here croſſed for well living, ſhall hereafter be crowned for well dying: the loſing of our Heads makes way for the receiving of our Crowns: God will ſeaſon our Veſſels with the Water of Afflictions, before he pours in the Wine of Glory.

By

By this you see Beloved, that the Reproaches of Christ are pre-
cious: it is better to be preserved in Brine, than to rot in Honey.

4. Jesus Christ is always precious to Believers, he is more pre-
cious to them, than a thousand Worlds, because he's always with
them in all their Straits, and in all their Troubles, in all their
Tryals, in all their Afflictions; *In all their Afflictions he was*
afflicted, saith the Text. O Sirs, who would not suffer with
such a Companion as this?

When thou passest through the Water, I will be with thee, and
through the Rivers they shall not overflow thee: when thou walk-
est through the Fire, thou shalt not be burned, neither shall the
flame kindle upon thee, Isa. 41. 2. Do you see his Christians
Christ is with you in the Fire, in the Water, and in the Prison
and in all places at all times; he never *leaves you, nor forsake*
you, Heb. 13. 5. He beds and boards with you; he lieth down
and riseth up with you, he is with you in life and death, he go-
eth to the Death-bed, and to *Heaven* with *you*. Jesus Christ is
called a Friend, and indeed he is our best Friend, *Cant.* 5. 16.
This is my beloved, and this is my Friend, O ye Daughters of
Jerusalem.

1. Jesus Christ is a faithful Friend. 2. He is a prudent Friend.
3. A careful or providing Friend. 4. A protecting Friend. 5. A
compassionate Friend. 6. A constant Friend. 7. A loving Friend.
8. An everlasting Friend.

He loves us to the end, and there is no end of his Love, he that
gave his Image to us, *loves* his Image in us; *Jesus Christ* gave
himself for us, and to us, he loves us himself, and as himself.
Oh what a sweet Friend is *Christ*! God in giving *Christ* to us
gave his very Heart for us: Now, beloved, how can Jesus Christ
but be always precious to a Believer, who is thus always with
Believers?

5. Why is Christ so precious to Believers?

1. Because he is a Believer's Life, *Col.* 3. *When Christ who is our*
Life shall appear, then shall we appear with him in Glory

1. There is a threefold Life that flows from Christ, a life of
Grace, of *Comfort*, and of *Glory*.

2. *Jesus Christ* is precious to Believers, because he is their
Light. Alas, alas, till we be in Christ we be in Darkness, it is
in his light that we see light, *Ephes.* 5. 14. *Awake thou that*
sleepest, and arise from the Dead, and Christ shall give thee light.

3. Christ is precious to Believers, because he is their Food, *My*
flesh is Meat indeed, and my blood is Drink indeed, Joh. 6. O
what choice fare have they to feed on, that have *Christ* to feed
on! Oh Soul, whatever thou art, that hast not Christ to feed on,
thy Bread is but perishing Bread!

4. *Jesus Christ* is precious to *Believers*, because he is their
Strength: take a Man that is out of Christ, and he hath no
Strength

strength, no Strength to withſtand or overcome. *Without me,* ſaid Chriſt, *you can do nothing,* Joh. 15. *When we were without ſtrength, Chriſt died for us.* To be without Chriſt, and to be without ſtrength is all one.

5. *Jeſus Chriſt* is precious to Believers, becauſe he is their Righteouſneſs and Holineſs.

6. *Jeſus Chriſt* is precious to Believers, becauſe he is their Portion, he is the Terror of his Enemies, and the Portion of his People.

I might in a few Particulars Anatomize the *Believer*, and begin with his Head, and ſhew you all that he knows of the things of God, he's beholding to *Chriſt* for it; ſays *Paul, God who hath ſhined into our Hearts by the Light of the Goſpel; in the Face of Chriſt.* All the Knowledge of God, all Goſpel-light, all the knowledge of Spiritual things, we have all from Chriſt.

If you conſider the Believer in his Heart, if you find there a broken, tender, honeſt Heart, a New Covenant Heart, how comes he by this? why he hath it only from him in whom the new Covenant is made, and that is Chriſt.

Conſider the Believer in his Graces, as Faith, Love, Patience, and Humility, and the reſt; he hath all from Chriſt, *Joh.* 1. 19. *of his fulneſs have we all received, and Grace for Grace,* there's not one Grace but we have it of Chriſt.

Conſider him in his life, he is an honeſt and juſt man, who made him to differ? why is he not ſo full of cheating tricks as other men? why, he hath not ſo learned Chriſt, Chriſt teacheth him to live at a more holy rate than others do; ſo that if the Believer be *better* than others in his life, he muſt ſay, Thanks be to Chriſt for that; before I lived as vainly as others did, but now I have not ſo learned Chriſt.

Conſider the Believer in his Privileges, he is the Son of God; and it is by the Son of God that he is the Son of God, *Joh.* 1. 12. *To as many as received him, gave he power to become the Sons of God, even to them that believe in his Name.* So that if he be the Son of God, he muſt thank Chriſt for it; he is one of the Family Royal? one of the choſen Generation? he muſt thank Chriſt for it, for it is in and by him alone that we have all the good which we enjoy.

Conſider him in his Comforts, he hath not one good day but it is from Chriſt, hath he comfort in Ordinances, in the ſociety of Saints and in Prayer? he muſt thank Chriſt for this.

Thus I have given you a brief Anatomy for the Chriſtian, and ſhewed you that Chriſt is his all in all, whatever he is worth, he is beholding to Chriſt for it; Now put all this together, and ſee what great reaſon there is that Chriſt ſhould be precious to Believers; and is it any wonder that theſe Souls be enamoured ſo with Chriſt, that they think their lives not worth the living but for him, and in him, and for his ſake? Oh

Oh Sirs, there is a very great reason why Believers set so high a value and esteem upon Christ, who is their all in all.

Application. The first use shall be for Examination and Soul tryal; *you* have heard that *Christ is precious* to *God*, to *Angels* to *Saints*; but now, Oh Soul, is Christ *precious* to thy Soul? that all that *which is precious* to *Christ*, *is precious* to *you*.

Oh that Men would but deal truly *with their* own Souls many talk of Grace, but few taste of grace, *every one* doth not live *like* a Christian, that *looks* like a *Christian*; every one does not walk *like* a *Christian*, that *talks* like a Christian: many know what is to be done, but never do what is to be *known*; many wear *Christ's Livery*, and do the *Devil's Drudgery*; many have *hands as white as wool*, and their *hearts are as black as Hell*; many think *themselves assuredly* going to Heaven, as they *were already* dwelling in Heaven, *many* think it *shall go well* with them hereafter, *because* it is so well with them here; many lye down with such *hopes* in their *beds* of rest, which they dare not lye down withal in their beds of dust; many appear *righteous*, who are only *righteous* in *appearance*; but such as *deceive others* with a false shew of *Holiness*, will deceive *themselves* with a false shew of *Happiness*.

Remember *Christians*, that the *Sheep's* coat shall be taken off the *Wolve's* back; If there be nothing done by your *Souls* on Earth, there will be nothing done for your *Souls* in Heaven.

God binds up none in the bundle of Life, but such who are the Heirs of Life; O therefore examine your selves. I shall propose four Questions to be resolved by your own heart: 1. What interest have you in him. 2. What influence have you from him. 3. What affections bear you to him. 4. What preparations make you for him.

O *Christians!* that you would consider well these weighty things. Tell me, O Souls, what did *Judas* get by his deceitful dealing? nothing but a Halter in which his Body was hanged, and a Fire in which his Soul was burned. Though the Earth may keep a wicked Man living, yet Heaven will not take a wicked Man dying. I say therefore, examine your selves.

2. I shall speak a little by way of Exhortation, and so conclude.

1. If Jesus Christ be so precious, O then open the Door of your Affections to *Christ*, that *Christ* may open the Door of Salvation to you; open to the God of Glory, that he may make you glorious. *Behold, the God of Heaven stands at the door of your Hearts and knocks*, Rev. 3. 20. *Behold, I stand at the door and knock, if any Man will hear my Voice, and open the door, I will come in to him and sup with him, and he with me*; he knocks by his Word, by his Judgments, by Conscience; and all is, that he may come in and sup with you. Now Sinners, will not you open the door of your Hearts to Christ, that Christ may open the door of Heaven

to you? if *you* ſhut *Chriſt* out of your hearts, he will ſhut *you* out of *Heaven*; and what will you get by that? Oh Sirs, he hath Gold to enrich you, Wine to chear you, Bread to nouriſh you, Righteouſneſs to juſtifie you, Mercy to ſave you, Happineſs to Crown you.

2. Let all that which is precious to *God*, be precious to you. 1. The Son of *God*. 2. The Book of *God*. 3. The Day of *God*. 4. The Ordinances of *God*. 5. The Miniſters of *God*. 6. The People of *God*. O let theſe be precious to you; the *People* of God are very precious to God: a Saint is as glorious in his greateſt Miſery, as a Sinner is miſerable in his greateſt Glory: *The Lord give a Bleſſing to what hath been delivered.*

WONDERFUL.

Cant. 5. 16. *He is altogether lovely.*

Doctrine. *Jeſus Chriſt is Infinitely and Superlatively Lovely.*

TO be in a ſtate of Grace, is to be miſerable no more, is to be happy for ever. Faith, that unites *Chriſt* and ſanctified Souls together on Earth; and Love, that unites God and glorified Souls together in Heaven.

Oh Believers, you are thoſe Worthies of whom the World is not worthy. Jeſus Chriſt receives from one *Saint*, more *Glory*, than from all the World beſides; we owe not only our Service to Chriſt, but we owe our ſelves to Chriſt.

I ſhall now make ſome entrance upon our Lord *Jeſus Chriſt's* ſeventh famous Title, which is wonderful; this is one of *Jeſus Chriſt's* lovely Titles, in *Iſa.* 9. 9. *He ſhall be called Wonderful.* The point that we ſhall lay down, and ſpeak to from hence, is this.

Doct. *A Believer's Saviour, is a Wonderful Saviour.*

He is wonderful in the Eyes of all: Angels and Saints for Love, the World and Devils for Fear, wonder at him. For the opening this excellent point, take theſe particulars.

1. Chriſt is wonderful in his Nature. 2. He is wonderful in his Perſon. 3. He is wonderful in his Incarnation. 4. He is wonderful in his Saints. 5. He is wonderful in his Offices. 6. He is wonderful in his Miracles that he wrought. 7. He is wonderful in his Humiliation. 8. He is wonderful in his Conqueſt. 9. He is wonderful in his Aſcenſion. 10. He is wonderful in his Exaltation. 11. He is wonderful in his working towards his Saints. Laſtly, He is wonderful in his coming to Judgment.

Some have more time than matter, but I have more matter than time; therefore I muſt omit much matter, for want of time.

Beloved, I ſhall handle but one of theſe particulars, and that is the ſeventh, that Jeſus Chriſt *is wonderful in his humiliation.*

This is the Head we ſhall now inſiſt upon; and *indeed* this is one of the greateſt wonders of all, that he that was ſo high ſhould be brought ſo low, that he that was ſo rich ſhould become ſo poor; *that the Lord of Life ſhould die*, and the great God become a Babe, and the eternal Word not able to ſpeak a word; that he that made the Law, ſhould be made under the Law, he that was more excellent than all the *Angels* ſhould become leſſe and lower than the *Angels*. Oh ye *Angels*, how ſtand ye amazed at *this*? that the Lord of Heaven and Earth ſhould become a ſervant to his own *ſervants*, Phil. 2. 7. *He took upon him the form of a ſervant, this* muſt *needs* be wonderful to all the *Angels* in Heaven. But to proceed. 1. *Jeſus Chriſt took upon him our Nature*, Heb. 2. 16. God could ſtoop no lower than to become Man, and Man could be advanced no higher, than to be united with God.

He that before made Man a *Soul* after the Image of God, now made himſelf a Body after the Image of Man. For Man to be like to God *is* a wonder, but for God to be like to Man *is* a greater wonder.

But when *was* it that *Jeſus Chriſt* took upon him our nature? when it *was* in *Innocency*, free from all *Miſery* and *Calamity*? no, no, but when it *was* at the loweſt, after the fall, when it *was* moſt beggarly, when wretched and moſt bloody, moſt accurſed, moſt ſinful, moſt feeble; *When we were without ſtrength Chriſt died for the ungodly*, ſays the Apoſtle, *Rom.* 5. 6.

Now my Brethren, that *Jeſus Chriſt* ſhould take upon him our condition, our frailty, our curſe, our ſin, our nature, when it *was thus* low, *thus* poor, *thus* wretched, Oh *this is* a wonder of *wonders*; and yet *this* did *Jeſus Chriſt*.

Oh wonderful Redemption! muſt God take upon *him* our *frailty*? had we ſo *far* ran *upon* the ſcore of *vengeance*, that none could ſatisfie but God *himſelf*? Could he not have ſent *Angels or Saints*, but muſt he come *himſelf in Perſon*? No, *Angels nor Saints could not do it*; if Chriſt will ſave us, he muſt come and die for us.

2. Our *Saviour's Humility* deſcended very low, he was born of a poor Maid of no account or Reputation; there was never a great Lady or Gentlewoman in *Jeruſalem*, for this great Prince of Heaven and Earth to be born of, but that he muſt be born of a poor deſpiſed Virgin?

Yea, certainly, there were Gentlewomen ſtore in *Jeruſalem*, but our Lord Jeſus Chriſt regarded not the Rich no more than the Poor.

2. He was revealed to *poor Shepherds*; not to *Emperors*, *Kings*; not to *Rulers* and Great Men, not to *Doctors* and

ned Men, not to *Cæſar* at *Rome*, but *to poor Shepherds in the fields*, Luke 2. 8, 9.

3. He was born in a Stable, *Luk.* 2. 12. Not in a fair Houſe or Palace, not in a Parlour or Chamber, no, but in a Stable where *Horſes* and *Beaſts* are fed.

4. He was wrapt in Clouts and laid in a *Manger*; they were not Clouts of fine Linnen or Silk, nor Cloth of Silver, or Gold, nor *precious Robes*, but poor and mean, like to Beggar's Rags.

Now beloved, put all *this* together, and tell me what is more wonderful than *this*, Oh wonderful, wonderful Redemption!

Oh Humility, Humility! how great is thy riches, that are *thus commended* to *us*? thou pleaſeſt Men, delighteſt *Angels*, and confoundeſt *Devils*, and bringeſt thy *Creator* to a Manger: O ſweet *Jeſus*, thou conqueredſt Death by dying.

3. The third wonder in *Chriſt*'s Humiliation is this, he became poor: that he that was ſo rich became ſo poor; that he that was Lord of all, had nothing at all; he that made Heaven and Earth, had no habitation of his own; he that gave Crowns of Victory, of Life, of Glory, to others, had no *Crown* himſelf here, but a *Crown* of *Thorns*; the *Foxes* and the *Fowls* had more than Jeſus Chriſt, *Mat.* 8. 20. *The Foxes have holes, and the Birds of the air have neſts, but the Son of man hath not where to lay his head.*

The Foxes had holes to lay their *heads* in, but Chriſt had no place to lay *his* head in; *as* he *was* born in another *Man's* Houſe, ſo he *was* buried in another *Man's* Tomb: *You know*, ſays the Apoſtle, *the grace of our Lord Jeſus Chriſt, though he was rich, yet he became poor*, 2 *Cor.* 8. 9. Yet became he poor, I, poor indeed, and ſo poor, *that* he had not a penny, *you will* ſay, that man is very poor that hath not a penny.

Truly ſuch an one *was Chriſt*, he had not a *Penny to pay Tribute*, till he had got it of *a fiſh*, *Mat.* 17. And when he was to ride in Pomp to *Jeruſalem*, he had no Coach, no Chariot, no Horſe, or Beaſt of *his* own, he *was* fain to *ride upon another man's Aſs*, *Mat.* 2. 12. O ye bleſſed *Saints*, admire and wonder at *this*, *is* not he the *Brightneſs* of God, the *Paradiſe* of Angels, the *Beauty* of Heaven, the *Redeemer* of Men, the *Deſtroyer* of Death, the *King* of Saints? and that he ſhould become ſo poor for us. O! this is a wonder to *Angels* and *Men*.

4. The fourth Wonder in *Chriſt*'s Humiliation is this, *That he ſhed his Blood ſix times for poor Sinners*, and this is a great wonder.

1. The firſt time was, when he was *Circumciſed* at eight days old. O what a bleſſed Jeſus *is* this? What ready for the Sacrifice already? what but eight days old, and yet ſhed thy Blood for the Salvation of Man's Soul?

2. The *ſecond* time when he was in his Agony, when he was in

the Garden: *Matthew* tells us, *that his Soul began to be Sorrowful: Sore amazed*, ſays *Mark*, Mark 14. *to be troubled*, ſays *John*, John 12. *Now my Soul is troubled, what ſhall I ſay, ſave me from this Hour.* Troubled, O Lord? what thou that bindeſt up the proud *Waves* of the Sea, thou that turneſt the Hearts of Kings as the *Rivers* of *Waters*, thou that laidſt the Foundations of the Earth, and ſpreadeſt the Heavens as a Curtain, thou that guideſt the Stars, and thundereſt in *the* Clouds, thou *that upholdeſt* all things by the Word of thy Power, and what, thou troubled? Oh the horrour, the terrour, the ſorrow that ſeiz'd upon the Soul of Chriſt! ſays *Luke, He began to be in an Agony*, Luke 22. 44. He began to be in an Agony, and he ſweat, what? no natural Sweat, *but Blood*, he was in a bloody Sweat all over, he ſweat *Clods of Blood*, as the Original hath it. Oh how did Chriſt come Swiming to us in Blood, and have not we a tear to ſhed for all thoſe ſtreams of his? we did eat the ſour grapes, and his teeth were ſet on edge; we climb'd the tree and ſtole the forbidden fruit, and Chriſt he went up the ladder of the Croſs and died.

Oh how lovely ſhould Chriſt be in our eyes! we ſhould wear his Crucifix in our hearts, and treaſure it up as *Moſes* did the Manna in the pot. *Chriſt's Croſs*, ſays one, *is the golden key that let us into Paradiſe*, and the Angel with the flaming ſword is turned out; his red blood waſhed away our red ſins

But, 3. He ſhed his Blood for us, when *his cheeks* were nipt and tore, *the pulling off the hair*, as the Prophet ſpeaks, *Iſa.* 5. 6. *I gave my back to the ſmiters, and my cheeks to them that pulled off the hair.* Some be of opinion, that Chriſt's cheeks were rent to his very chin, and his beard was pulled off; both very likely to be true, neither of them could be without much blood, for we find that the *Souldiers did blindfold him, and then ſmote him on the face, and bid him read who it was that ſmote*, they made ſport of it, *Luke* 22. 64. O how was that face of his maſſacred and covered with blood, that was brighter than the Sun.

He that was fairer than the Sons of men, he that is the greateſt gliſtering and ſparkling Diamond in the Ring of Glory, how was he beſpotted and beſmeared with blood? O ye hard of heart, ye ſtubborn of heart, and indeed too ſtubborn are we all; but *judgment* and the *hammer* will not break your hearts, let *love* and *mercy* do it: Look unto Chriſt and ſay, haſt thou ſuffered this for me, and ſhall not I love thee, O Lord, and ſerve thee and obey thee, and honour thee? ſo ſay and ſo do, and the Lord ſay, *Amen.*

But then, 4. Chriſt ſhed his Blood when the *Crown of pricking Thorns was put upon his head*, Mat. 27. Some of the Fathers ſay, that he received *ſeventy two* wounds in his head; certainly here could not but much blood come out. Oh what a ſight was this to behold; that head of his that was as the moſt fine Gold

as the *Spouſe* expreſſeth it, to be now covered with Thorns; and rent with *Thorns*; that he ſhould wear the prickling Crown of ſharp *Thorns*, that was fit to wear the Crown of glory.

5. A fifth time when he ſhed his blood, vvas vvhen his hands and feet vvere nailed to the Croſs; thoſe *beautiful feet* of his that came skipping upon the *Mountains*, bringing the glad tidings of Peace and Salvation, *Skipping*, as *Gregory* ſaith, *from the Throne to the Cradle, and from the Cradle to the Croſs, and from the Croſs to the Throne again.* Hovv vvere theſe bleſſed hands of his nailed and made faſt to the Croſs? O ye bleſſed Spirits, look dovvn from *Heaven*, and you may ſee even the *Almighty kneel* at the *feet* of *Men*. O ye *Angels*, hovv ſhould you be *amazed* at this, to ſee your *Lord* and *Maſter* ſo far deny himſelf, as to take upon him the form of a Servant? We ſaw Jeſus, ſaith the *Apoſtle*, made a little lovver than the *Angels* to ſuffer death; the *Creator* not only became a Creature, but inferiour to ſome of the Creatures vvhich he had made. O ye bleſſed Saints, vvhy do you not vvonder at this vvonder? to ſee the Beauty of Heaven, the Paradiſe of Angels, the Brightneſs of his Father's Glory, the Redeemer of Man, thus to humble and take upon him Man's nature for the Salvation of Man's Soul.

6. And laſtly, Chriſt ſhed his Blood vvhen the Spear vvas thruſt into his ſide, out of vvhich preſently guſhed out vvater and blood, *John* 9. Some ſay, That the Souldier that pierced *Chriſt* with a Spear, was a blind man, but our Saviour's Blood ſprinkling out upon his eyes, reſtored him to his ſight, and he became a Convert, a Preacher, and a Martyr: you will ſay a very ſtrange Cure, that the Phyſician ſhould bleed, and his blood ſhould be of that virtue that vve ſhould all be ſaved. Phyſicians be uſually liberal of other men's blood, but ſparing of their ovvn; but it vvas not ſo vvith our Phyſician, inſtead of the Patient's bleeding in the Arm, he bled in the ſide. Why doſt thou ſhower dovvn thy blood, and come ſvviming in thy blood? Is not a drop ſufficient? *One drop*, ſaith *Luther*, *is more worth than Heaven and Earth.* O love vvithout meaſure! O vvonderful Redemption! that God ſhould take upon him Man's frailty, this is vvonderful indeed. Is it not enough for a King to pardon a Thief, but that the King himſelf ſhould die for the Malefactor? this is beyond expreſſion: thus did our bleſſed Lord, our bleſſed *Saviour*, he died that vve might live, he vvent and ſuffered in his Agony, that he might ſtay us vvith Flaggons, and comfort us vvith Apples; he endured the greateſt Pain that vve might enjoy the ſvveeteſt Pleaſures. O hovv lovely, hovv lovely vvas Chriſt in his Sufferings! vvho vvould but love thee, thou King of Saints. O Chriſtian, conſider hovv much thy dear Lord and Saviour hath ſuffered and undergone for thee. O precious Blood, it redeems us, it cleanſeth us, it vvaſheth us, it juſtifies us,

it ſanctifies us, it reſtores us to *God*, and brings us to *Heaven*.

5. Another wonder in Chriſt's Humiliation is this, he ſuffered in his Soul, *Mat.* 26. 38. *My Soul is exceeding ſorrowful, even unto Death*, ſaith Chriſt. O what a vvord vvas this for a God to ſpeak, to ſay, *My Soul is exceeding ſorrowful, even unto Death*: for a Man to ſay ſo, is no great vvonder; but for a *God* to ſay ſo, Oh this is a great vvonder indeed, the Sufferings of his Soul vvas the Soul of his Sufferings. Chriſt yielded his Soul for our Souls, his Soul in our Soul's ſtead.

Many of the faithful Servants have ſuffered much in their Bodies, as the Martyrs that were *Rack'd* and *Burnt*, and *Sawn aſunder*; but they had much freedom in their *Souls*, their *Souls* vvere full of much ſpiritual joy and comfort; but now Jeſus Chriſt did not only ſuffer in his Body, but in his Soul; and this is that which makes the Wonder the greater, that Chriſt ſuffered in his Soul, he drank the Cup of Affliction, that we might drink the Cup of Conſolation; he taſted death for us, that we might taſte life for him: Chriſt vvas forſaken, that vve might never be forſaken.

6. A ſixth Wonder in Chriſt's Humiliation is this, that Jeſus Chriſt ſhould ſuffer himſelf to be much mocked: he was mocked as *Sampſon* was by the *Philiſtines*, vvhen his eyes vvere put out, and truly this is a great Wonder.

1. If we conſider who Chriſt was. 2. If we conſider vvho they vvere that mock'd him: *Chriſt* he vvas God the God man, they vvere but duſt and aſhes. 1. They did ſpit on him. 2. They blindfolded him. 3. They Crowned him vvith Thorns. 4. They put a Reed into his hand inſtead of a Scepter. 5. They clothed him vvith purple garments. 6. They bowed their knees to him in *ſcorn*. 7. They ſaluted him with *Hail King of the Jews*. 8. They made him carry his own Croſs on vvhich he vvas *hanged*: as *Malefactors* go with *Halters* about their *Necks* to *Execution*, ſo they made *Chriſt* carry his Croſs. 9. They reviled him, vvagging their heads. 10. They crucified him vvith tvvo Thieves, and in the midſt of them, as though he had been the Prince of Thieves, the greateſt Malefactor of them all. 11. They inſulted over him in his miſery: thus they never left him, till his Soul left the vvorld; and all this they did in ſcorn to him, that *they* might make his death the more *painful* and *ſhameful*. O Sirs, this is no ſmall vvonder, if vve conſider hovv *Jeſus Chriſt* vvas mock'd.

7. The *Seventh* Wonder in the Humiliation of Chriſt was this, he ſuffered much from his Father; here's a Wonder, if you talk of Wonders, Jeſus Chriſt did not only ſuffer from *Jews* and *Gentiles*, *Scribes* and *Phariſees*, *Judas* and *Pilate*, vvicked Men and Devils; but he ſuffered too from his Father, and this is that vvhich makes the vvonder the greater, *Iſa.* 53. 10. It pleaſed the Lord

Lord to bruiſe him, he hath put him to grief. Mark, one would have thought, if God would ſpare any, it ſhould have been his Son, his own Son, his beloved Son, his begotten Son, his boſom Son, and yet God ſpared him not a jot, *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up for us all*; Mark here, God did not ſpare him, but delivered him up for us.

If Jeſus Chriſt will come and take our ſins upon him, God will not ſpare him, but let out the fulneſs of Juſtice, and juſtice to the full upon him, till he hath paid the uttermoſt farthing of Juſtice. O bleſſed *Jeſus*, didſt thou undergo ſo much for our *ſinning*, for our *offending*, for our *rebelling*? O then what infinite cauſe have we to love thee, and obey thee, and honour thee? for the more he hath done and ſuffered for *us*, the dearer ought he to be unto *us*.

8. The laſt *great Wonder* that I ſhall mention, *is this*, Chriſt foreſaw all *this*, and yet he willingly undertook it to ſave Mankind: *Chriſt* knew before he came from *Heaven*, how his *Country-men* the *Jews* would uſe him, and that one of his *Family* would *betray him*, Joh. 6. 4. ſays the Text, *Jeſus knew from the beginning who ſhould betray him*; nothing *was* in the womb of time that *was* not firſt in the *womb of Chriſt*, *he knew it from the beginning*, ſays the Text: now that our Lord Jeſus Chriſt ſhould foreknow all *this* moſt wonderful *Miſery* that he endured, yet that he ſhould come freely, willingly, and joyfully from Heaven, to die and ſuffer by and for ſuch poor Wretches as we are, here is a wonder to Angels and Men, *Heb.* 10. 11. *Lo, I come*, ſaith Chriſt, *to do thy will, O God.* Lo I come, and what was it he was to do? why, to ſuffer for poor man, to redeem poor man. Do you ſee here Sirs, what great love Chriſt bore to his people, rather than they ſhould be in Hell, and be damned, *Jeſus Chriſt* would come from Heaven and ſuffer all this for them, though he knew before how he ſhould be uſed. O this is a greater wonder, dear Chriſtians, methinks ſuch a Pearl ſhould ſparkle in our eyes: we fail to glory, not in the Salt-ſea of our tears, but in the Red-ſea of Chriſt's Blood. Truly, it is wonderful to think how much Jeſus Chriſt did for us, and how little we do for him; the greater his Sufferings were, the greater our Sins; the greater his Pain was, the greater ſhould our Love be to him again.

I ſhall make of this point, a Uſe of Information & Exhortation.

Uſe 1. Is it ſo that a Believer's Saviour is a wonderful Saviour? then it *informs* us of eight *things*.

1. My firſt inference is this, that Chriſt's Sufferings were great Sufferings, in what he indured from Men in his Body, and in what he ſuffered from God in his Soul. Chriſt did not only endure Pain in his Body, but Agony in his Soul. Oh the Sea of Suffering, the Sea of Sorrow, the Sea of Blood, the Sea of Tears that our bleſſed Saviour waded through to come and bring peace to our

Souls, Salvation to our Souls, Grace and Glory to our Souls. He ſuffered *from God*, he ſuffered *from Men* his *Enemies*, he ſuffered *from Men* his *Friends*, he ſuffered *from Devils*, he ſuffered *in his Name*, he ſuffered *in his Members*, he ſuffered *in his Body*, he ſuffered *in his Soul*; the cauſe was our *Sins*, the effect our *Salvation*. If you look through the *Chronicle* of his *Life*, you will find his whole *Life* full of ſorrow and miſery: *He was perſecuted, he was tempted, he was reproached, he was falſly accuſed, he was apprehended, he was betrayed, he was crucified*: what ſhall we ſay more? what can be ſaid more? He was ſo full of ſorrow, he took his Name from ſorrow; our Lord Jeſus Chriſt is called *a Man of ſorrow*, Iſa. 53. 3. *a Man of ſorrows, and acquainted with grief.*

Now judge Sirs, whether *Chriſt* was not full of ſorrow; he took his Name from ſorrows. O ſweet Jeſus, thy Sufferings were great Sufferings; That's my firſt Inference.

2. *Jeſus Chriſt* ſuffered by himſelf, but not for himſelf, he was alone in his Sufferings, neither Angels nor Saints bore any part with Chriſt in his Sufferings; no, he drank the *bitter Cup* alone; *He alone purged our ſins*, Heb. 1. 3. *He alone by himſelf*, ſays the Text, *purged our ſins*. No, Chriſt had none to help to bear his heavy burden with him, he bare it himſelf alone. But my beloved, though our *Lord Jeſus Chriſt* ſuffered by himſelf, yet did he not ſuffer for himſelf, he ſuffered for us, he ſuffered that which we deſerved, *Iſa.* 5. 3, 4, 5. *he hath born our griefs and carried our ſorrows, he was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.*

Do you ſee here *Chriſtians*, how many [ours] are here? our *Griefs*, our *Sorrows*, our *tranſgreſſions*, our *Iniquities*, our *Peace*; you have here five [*ours*]: ſo again, *for our ſakes he became poor*, *Cor.* 8. 9. Mark, for [*our ſakes.*] Beloved, he was born for us; *Unto us a Child is born*: he was given for us, *to us a Son is given*, Iſa. 9. 6. *He was made a curſe for us*, Gal. 3. 13. The Text tells us, *He was made a curſe*, but it was for us; *He was delivered up for us*, Rom. 8. 22. *Who ſpared not his own Son, but deliver'd him up for us all.* O Sirs, all theſe things they were for us, born for us, given for us, made a curſe for us, made ſin for us, deliver'd up for us, lived for us, died for us, and is now in Heaven, *interceding for us*, Heb. 7. 25. So that, my Brethren, all that our *Lord Jeſus* ſuffered it was not for himſelf, but it was for us; our bleſſed Saviour ſuffered for us; that we might not ſuffer. This is the ſecond Inference.

3. My third is this, that it is more for Chriſt to ſuffer any thing, than for all Men and Angels to ſuffer all things.

Pray mark Sirs, if all the Kings and Emperors of the Earth ſhould have left their Thrones, their Crowns, their Kingdoms, their

their Scepters, their Glory, their Honours, and Princely robes, and have come and took upon them a poor *Lazarus*'s condition, to go poorly and fare hardly, and dye ſhamefully, why all this had not been ſo much as for *Jeſus Chriſt* the *Son* of *God* to have ſuffered the leaſt thing he did ſuffer.

Nay further, I ſay, if all the Angels in heaven and Men on earth, had come and ſuffered, and died ten thouſand deaths, it had not been ſo much put all together, as it was for Chriſt to ſuffer any thing, becauſe *they* are *Creatures*, he the Creator, *they* are *Servants*, he the Maſter; *they* are *Subjects*, he the *Prince*; *they* are *mean*, he *is* mighty, he *is King of Kings, and Lord of Lords*; *he thought it no robbery to be equal with God*, Phil. 2. 6.

Now I ſay, it would not have been half ſuch a wonder, if all the Angels in heaven and Men on earth, had come and ſuffered, as it was for the Son of God.

Oh this is a wonder of wonders, his ſufferings were wonderful, his humility was *wonderful*, his patience was wonderful, his love was wonderful, greater love could none ſhew; he loved us ſo that he died for love.

Now I Beſeech you conſider this Inference, which was this; That it is more for Jeſus Chriſt to ſuffer any thing, than for all Men and Angels to ſuffer all things.

And indeed Sirs, let me tell you, I want words to expreſs it, or to ſet it forth; for there is both want of words and want in words to expreſs this matter.

4. My fourth Inference is this; In what a miſerable caſe lay we, that our Lord and Saviour Jeſus Chriſt muſt endure all this, ſuffer all this, bear all this, undergo all this for poor ſinners; in what a miſerable caſe lay we in, think you? Certainly the *Miſery* of man was very great that man ſhould need ſuch redemption as this.

Oh what a breach had ſin made *between* God and us, that the Son of God muſt come from heaven to earth to ſuffer all this?

Oh Sirs, miſchievous ſin, I ſay miſchievous ſin had undone us, ſin has robb'd *every* one of ſix jewels, *every* of which jewels were more worth than *heaven* and *earth*: Would you know what jewels they be that ſin hath robb'd us of? I will tell you, and then you will ſay with me, that we were in a very miſerable caſe.

1. It robs us of the Image of God, was not this a precious jewel think you? I ſay it robb'd us of the Image of God, and did draw in man the Devil's Picture. Malice is the Devil's eye, Oppreſſion is the Devil's hand, Blaſphemy is the Devil's tongue, and Hypocriſie is the Devil's cloven foot.

2. Sin robs us of our Son-ſhip, and makes us ſlaves to the Devil, ſlaves to ſin, ſlaves to the world, and ſlaves to our ſelves. This is another jewel we loſt.

3. It robs us of our friendſhip with God, and *makes us Enemies to God, enemies to Chriſt, enemies* to our *Souls*, and *enemies* to all that is good.

4. It robs us of our communion and fellow-ſhip with the Father, Son and Spirit, makes us Strangers and Aliens.

5. It robs us of our right and priviledges of Heaven and heavenly things, and makes us the children of wrath and heirs of Hell.

6. It robs us of our *Honour* and *Glory*, and makes us vile and miſerable, as you may ſee, *Iſa.* 1. 6. *There was no ſoundneſs from the Crown of the head to the ſoal of the foot.*

Now Sirs, put all this together; and then ſee whether or no we are not miſerable, and whether we did not need a Saviour, to come and deliver *us* from this miſery into which our *Souls* were plunged.

Now here is our *happineſs Chriſtians*, in Chriſt we have all thoſe jewels again that were loſt in the old *Adam*, the *glorious* Image of God, our Sonſhip, our Friendſhip, our Fellowſhip, our Priviledges, and our Glory, and our Honour, we have all again by Jeſus Chriſt.

O *Sirs*, man *was* in a very ſad condition, man had brought himſelf into a ſad condition, our condition was a miſerable condition.

5. A fifth inference *is this*, Jeſus Chriſt brought life to *us*, but we brought death to him; a life of grace, a life of comfort, a life of glory: Chriſt brought glory to *us*, but we brought ſhame to him, Chriſt brought *riches* to *us*, but we brought poverty to him: He brought joy to *us*, but we brought ſorrow to him, ſorrow upon ſorrow, we put a Crown of Thorns upon Chriſt's head, Chriſt put a Crown of glory upon our heads. We thought the *earth* too good for Chriſt, and would not let him live here, but put him to death, but Chriſt *thinks* not heaven too good for *us*, we are aſhamed to own Chriſt before men, but Chriſt *is* not aſhamed to own *us* before *his* Father and his Holy Angels We condemn *Chriſt*, but *Chriſt* juſtifies us.

Oh Sirs, think of your unkindneſs to *Chriſt*, and let the conſideration of his infinite love and favour to you, draw out your affections after him. That's the Fifth.

6. My ſixth Inference *is this*, *Believers* have exceeding cauſe to *bleſs* God for *Jeſus Chriſt*: God the Father gave *Chriſt* to *us* who were not *his Friends*, but *Enemies*; to *us* who were not *Sons*, but *Slaves*; to *us* who were not *Angels*, but men; to *us* who loved not God, but hated him.

Oh have we not cauſe to *bleſs* God for *Jeſus Chriſt*? In *John* 3. 16 *God ſo loved the World, that he gave his only begotten Son that whoever believed in him ſhould not periſh, but have everlaſting life.* O Sirs, what a gift is *Jeſus Chriſt*?

7. If *Jesus Christ* be so wonderful, Oh then how vile a thing, how base a thing, is it for the hearts of men to prefer any thing before *Jesus Christ*? I beseech you, and I beg of you all, to mind this Inference.

Surely Sirs, if *Jesus Christ* be so wonderful, so precious, so lovely, so rich, so sweet, so rare; Oh then it is a most abominable thing, a wicked thing, a vile thing, to prefer any thing before *Jesus Christ*.

Oh I may speak it with *grief of heart*, there be too many in the world, that set *light* by Christ, and make *nothing* of Christ, and *love* not Christ, and *prefer* every *base lust* before Christ, though there is nothing *more cursed* than this, yet their *is* nothing more *common* than this, Christians, for men to prefer the vilest of things before Christ.

1. The *wicked worldling*, he prefers the trash of *this World* before *Jesus Christ*; he can leave hearing, and praying, and reading and fasting, to follow the world; he prefers gold before God, earth before heaven, gain before glory, his corruptible silver before his Saviour.

O thou *wicked worldling*, thou *wretched worldling*, can thy riches save thy Soul? let me ask thee, can thy riches deliver thee from thee hell? can thy riches bring to heaven, that thou thus preferrest them before Christ.

Oh the Lord Jesus will come in flames of fire to take vengeance on such: And then thou wilt know to thy cost, and pain, and torment, that thy riches cannot keep thee out of hell, much less bring thee out of hell, much less bring thy soul to heaven; then thou wilt see thy folly when it is *too late*.

2. Drunkards, wicked drunkards, prefer their drunkenness before Christ; the drunkard prefers his pots before Christ; the drunkard wades through a Sea of drink to his grave; he can sit a day or a whole night in an Ale-house, and think it but a little time; but an hour in the service of God, O how tedious is that?

Oh thou drunkard that now turnest off thy cups so fast, God Almighty hath a cup for thee, but not a cup of Sack, nor a cup of Beer, but a cup of Wrath, which thou shalt drink to eternity, which is worse than to drink scalding hot Lead down thy throat: he hath so much liquor here, not only to drink to quench his thirst but to drink to *excess*, till he *say* and *do* he knows not what: In *Hell* he shall have little enough, there is not a *Tavern* or *Ale-house* there, no, there is not a drop of Water to be got all *Hell* over.

O thou wretch, thou shalt live in burning flames, and thy Tongue shall cleave to the roof of thy mouth, & if thou wouldst give a *thousand Worlds* for one drop of Water thou shalt not have it: And therefore, I beseech you, if any such are here, in the Name of God hear and fear, and do no more so *wickedly*.

6.

O, I would not be in thy condition for *ten thousand worlds*, and yet I cannot but have bowels of pity towards thee, which constrains me thus to speak, *knowing* thy condition better than thou dost thy self.

O couldst thou but speak with thy *Fellow drunkards*, that are now in Hell, O what *dreadful Stories* would they tell thee of their *burning*, and *suffering*, and *pain*, and *torments*; some are in Hell already for the same sins you live in, and if you live and die without Christ, you shall be e're long with them,

3. The *swearer*, the *blasphemous swearer*, prefers his Oaths before Christ; many can swear by their *Creator* and *Maker*, and speak proudly, and look highly, and walk contemptuously, as if there were no God to punish, no Devil to torment.

Well, let me tell thee, O thou *swearer*, that now delightest in cursing, thou shalt be e're long sent with a curse to a cursed place: *Depart ye cursed into everlasting flames*, will Christ say to such persons.

Lastly, The proud person prefers his pride before Christ; if a fine suit of Cloaths did lie on the one hand, and Christ on the other, the proud person would rather put on the suit of Cloaths than Christ.

O, I beseech you Sirs, consider what a vile and abominable thing it is to prefer any thing before Christ: *Consider this*, says the Psalmist, *ye that forget God, lest he tear you in pieces, and there be none to deliver you.*

O, poor wretch, consider of that Text, thou liest open to all the *judgments* in this life, and to all the *torments* in the life to come; all ye wicked ones that prefer any thing before Christ.

8. The last inference is this; If Jesus Christ be so wonderful, O then every one that heareth of Christ, should think it to be a most dreadful thing to miss of Christ.

O Christians and Friends, consider of it, certainly that man or woman's condition must needs be sad indeed, that lives and dies without Jesus Christ.

O poor wretch, the Devil looks but for a look from God to come and rend thee and tear thee in pieces, and drag thy soul to Hell. Poor soul, thy soul is in danger every hour of being arrested by death, and carried prisoner to Hell.

O Sirs, I beseech you, do you think and consider with your selves what a sad thing it is to miss of Christ. Until a man is in Christ, he hath nothing, he knows nothing, he enjoys nothing, can do nothing, is fit for nothing, and is worth nothing. *Prov.* 10. [illegible]

Oh I beseech you, that you would consider seriously, consider that of all miseries this is one of the greatest miseries to miss Christ. We are never able to lament the loss of that poor soul that loses Jesus Christ? All losses be wrapt up in that one loss: And therefore I beseech you all both *good* and *bad* bethink with your *selves* what

a ſad condition that perſon is in that miſſeth of Chriſt. So much for this Uſe of information.

A Believer's Golden Chain.

I Come now to the Second Uſe; and that is an Uſe of *Exhortation*; and here I ſhall make a *Golden Chain of twelve Links* for Belivers to wear about their necks.

I. Hear the beſt Men. Read the beſt Books. Keep the beſt Company.

1. Hear the beſt Men: O Sirs, hear a Soul-enriching Miniſter, a Soul-winning Miniſter, a Soul-ſearching Miniſter, one that *declareth* the whole Councel of God, that gives the Father his due, the Son his due, the Holy Ghoſt his due, one that *maketh* hard things eaſie, and dark things plain. Many there are, I may ſpeak it with grief, and to their ſhame, who inſtead of making hard things eaſie to the people, make eaſie things hard to the people, plain things dark, ſpeaking in unknown *Tongues*, which the people underſtand not, and all to work vain admiration of them in the ignorant; but how unlike to Chriſt, and the Prophets and Apoſtles, theſe are, I will leave you to judg?

This is as if a man ſhould make a Scaffold as high as a Steeple, when his work is down upon the ground: Miniſters are Fiſhermen; now you know, if Fiſher-men ſhould wind their Nets up together they could catch nothing, but if they will catch the Fiſh, they muſt ſpread their Net.

The Application is eaſie: A ſanctified heart is better than a ſilver Tongue; an heart full of Grace, is better than an head full of Notions; notional knowledge it may make a man's head giddy, but it will never make a man's heart holy; that which moſt tickleth delicate ears, leaſt helpeth diſeaſed Souls: How unfit are we to ſpeak to God and live, much leſs to ſpeak from God to the People that they may live: How holy had they need be that draw near to a holy God?

Miniſters are called Angels, becauſe we ſhould be as Angels in our lives: But if Angels fall, they turn Devils: Oh we ſhould be holy as the holy Angels; 'tis the *fooliſhneſs* of preaching that ſaves Souls, but not *fooliſh* preaching; Chriſt taught them as they were able to hear it, and as they were able to bear it, *Mar.* 4. 2. *Paul* was excellent at this, *I had rather ſpeak five words in a known Tongue, than ten Thouſand words in an unknown Tongue.* A man may be a great *Scholar* and yet a great *Sinner*, *Judas* the *Traitor* was *Judas* the *Preacher*; therefore Sirs, let me beſeech you for your own Souls ſake, hear thoſe *Miniſters* that come nearſt to *Chriſt*, the *Prophets* and *Apoſtles*; he is the beſt Preacher that doth *moſt good*, and wins *moſt Souls*: You may go from men

to truth, but not from truth to men, for the best of men, are but men at the best.

2. Read the *best Books*, for in them you will find the *best things*; and compare what is spoken in the *books of men*, with what is written in the *book of God*.

3. Keep the *best Company*, be much with them that are much with God, walk with them that walk with God, *Truly our Fellowship is with the Father, and with the Son Jesus Christ*, 1 John 1. 3. Forsake all *bad Company*, and joyn thy self with *good Company*, let them be thy *choicest Companions* that have made *Christ* their *choicest Companion*; lay them nearest your *hearts*, who lie nearest *Christ's* heart; carry them in your *bosom* by love, who shall be carried by *Angels* into *Abraham's bosom*; let *Christ's Dove* be your *Love*: With whom should *believers* be but with *believers*? you know what our *English* Proverb is, *Birds of a feather will flock together; Being let go they went to their own Company* Acts 425. Indeed none are fit *Company* for a *believer*, but a *believer*; to see a Saint and a Sinner, sociating one with another, is to see the *dead* and the *living* keep house together; carnal men, though they be *naturally* alive, yet they are *spiritually* dead; 'tis better be with *Lazarus*, though in his *Rags*, than to be with *Dives*, though in his *Robes*: *He that walketh with the wise shall be wise*, Prov. 13.

O dwell where God dwells, make them your Companions on earth, who shall be your companions in heaven. That's the first.

II. Meditate often, think often on the four last things, Death, which is most certain, Judgment, which is most strict, Hell which is most doleful, Heaven, which is most delightful

1. Meditate upon death, which is most certain; *he hath appointed all Men once to die*, Heb. 9. 27. Out of the dust was man formed and unto the dust shall *Man* be turned; to think of death is a death to some men; but beloved, meditate upon death, the meditation of death, will put sin to death. *Death to* the Wickedrys the end of all *comfort*, and the beginning of all *misery*, but death for the godly is the out-let to sin and sorrow, and the inlet to *Peace* and happiness: The Saints *enjoyments shall* be incomparable, *when* the sinners torments shall be intolerable; *when a* believer's soul shall go out of his own bosom, it goeth into *Abraham's* bosom, when a believer dies, he *leaves* all his bad behind him, and carries his *good* with him, when a sinner dies, he carries his bad with him, and leaves his good behind him; the one [illegible] from evil to *good*, the other from *good* to evil: When a [illegible] the world, his flesh turns to dust, and his Spirit [illegible] when a sinner leaves the world his body [illegible] to be [illegible], and his soul goes to [illegible] to be [illegible] the one goes to *Abraham's bosom*, the other to [illegible] [illegible] to the fire and [illegible] to the [illegible]

the Lord's sake *meditate* upon death. When you come into the *world* you do but live to die again; when you go out of the world, you do but die to live *again*: He that lives *well*, cannot die *ill*, he that is assured of a life that hath no end, cares not how soon his life hath an end; but he that lives without fear, shall die without hope: He that hath no grace in his life, shall have no true peace in his death.

An old *sinner* is nearer the second death, then he is to the second birth; his body is nearer to corruption, than his Soul is unto Salvation; death levelleth the *highest Mountains* with the lowest valleys; the Robes of Princes, and the Rags of Beggars are both laid up *together* in the *Wardrobe of the grave*. The reason why men so little *prepare* for death, *is*, *they* so little *think on't*; when they feel *sickness arresting*, they fear death. A grave is a bed to rest in, not a shop to trade in: When the *Soul* in death takes its flight from its loving Mate, they shall meet no more till the *general Assize*. When *you* are putting off your cloaths, think of putting off your Tabernacles; be going to your beds, as if you were going to your *graves*, and so close your eyes in one *world* as you would open them in *another world*; when you are creeping between the *sheets*, then think of your *Winding sheet*. Remember, Christians, that God can as eatily turn you into dust, as he could *take* you out of the *dust*. To *day is your* living *day*, to*morrow* may be *your* dying *day*; the meditation of death will prepare you for death.

2. Meditate upon Judgment, which is most strict, *we must all appear before the Judgment Seat of Christ*, They who will not come before his Mercy Seat, shall be forced to come before his *Judgment-Seat*; they who will not hear his *word* shall feel his *Sword*; they who are graceless in this day, will be Speechless in that day: Do you mind me, Sirs? At the *world's* end such will be at their wits end, to see the *Earth* flaming, the *Heavens* melting, the *Stars* falling, the *Graves* opening; the *Judgment* hastning, the *Sun* and *Moon* mourning, and *Christ* and his *Angels coming*: he that comes to raise the dead, will also *come* to Judge the dead. O Sirs, the great *day* to great *sinners* will be a *terrible day*, when they shall see *Christ* coming in the *clouds*, who hath *the person* of a *Man* but the power of *God*, being Crowned with Dignity and guarded with Angels, and imaged with anger, and inabled with power, to bring all Kings and Nobles, High and Low, Rich and Poor, to his Bar! and *there* he will judge them, not by the *Whiteness* of their *Consciences* but by the Blackness of their Consciences: He that was guarded to the *Cross* with a band of Souldiers, shall be guarded to the *Bench* with a Guard of Angels: you that make no account of his coming, how do you think to give an account at his coming? For the Lord's sake meditate upon Judgment, the *Meditation* of Judgment, Sirs, may make

make you Judgment-proof, they *who* now *judge* themſelves in their own private Seſſions ſhall not be *judged* by *Chriſt* at the publick *Aſſize*.

3. Meditate upon *Hell* which is moſt doleful. O ſirs, Heaven is a place where all is joyful: And Hell is a place where all is doleful; in the former there is nothing but happineſs, and in the latter there's nothing but *heavineſs*, Pſal. 9. 17. *The wicked ſhall be turned into Hell.* Mark ſirs, the wicked ſhall be turned into Hell.

O dreadful place, where the Devil is the Jaylor, *Hell* the priſon, damnation the puniſhment, eternity the time, brimſtone the fire, and men and ſpirits the fuel; to endure this will be intolerable, to avoid it will be impoſſible. This is the *day* of *God's long ſuffering*, that of man's: Therefore for the Lord's ſake meditate upon Hell.

Oh what *Hells* are there in *Hell*; the loſs of God, the loſs of Chriſt, the loſs of Saints, the loſs of Angels, the loſs of all Good, and endleſs, eaſeleſs, remedileſs *Torments* muſt be their portion. O that you would but often think of Hell.

If once thou droppeſt into Hell, after a thouſand *years* you will be as far from coming out, as at your firſt entrance in; there is a way to keep a *Man* out of *Hell*, but not a way to get a *Man* out of *Hell*. The wheat and the chaff they may both *grow* together, but they ſhall not both lie together, in Hell there ſhall not be a Saint among thoſe that are terrified, and in Heaven there ſhall not be a Sinner among thoſe that are glorified.

The Sea of damnation ſhall not be ſweetned with a drop of compaſſion. Will you pity a body that is going to the block, and will you not pity a Soul that is going to the pit? What a ſad viſitation is that, where the black horſe of Death goeth before, and the red horſe of Wrath followeth after? O that muſt needs be ſad when one death comes upon the neck of another.

A man's condition in this life may be honourable, and yet his ſtate as to another life may be damnable. Poor *Lazarus* goes to *heaven*, when rich *Dives* goes to *hell*; it is better to go to *heaven* poorly, then it is to go to *hell* richly. O ſirs, let us go to *heaven* by *contemplation*, that we may never go into *hell* by *condemnation*.

4. Meditation on heaven which is moſt joyful, *Matt.* 25. 34. *Come ye bleſſed, inherit the Kingdom prepared for you.* Heaven is a place where all joy is enjoyed, mirth without ſadneſs, light without darkneſs, ſweetneſs without bitterneſs, life without death, *reſt* without *labour*, plenty without poverty. Oh what joy *entereth into a believer*, when he *enters* into the joy of his *Maſter*? Who would not work for glory with the greateſt *diligence*, and wait for glory with the greateſt *patience*? Oh what glories are there in *glory*, Thrones of glory, Crowns of glory, Veſſels of glory, a

weight

weight of *glory*, a *kingdom* of *glory*: Here *Christ* puts his grace upon his Spouse, but there he puts his glory upon his Spouse. In *heaven* the Crown is made for them, and in heaven the Crown shall be worn by them. In this life *believers* have some good things, but the rest and the best are *reserved* for the life to come. O sirs, *meditate* upon *heaven*, the *meditation* of *heaven* will make us *heavenly*; *heaven* is not only a possession promised, but a possession purchased. When our contemplations and conversations are in heaven, then we enjoy heaven upon earth

To be in Christ is heaven below, and to be with Christ is heaven above: There cannot be a better being for us, then for us to be with the best of beings; *To me to live is Christ and to die is gain.* Phil. 1. 12. *Paul* was contented to stay a while out of *heaven*; that he might bring other Souls into *heaven*; his life to them was most useful, but his death to him was most gainful; let our condition be never so great, it is hell without him; and let our condition be never so sad, it is a heaven with him.

I had rather be in hell with Christ, than in heaven without Christ, saith *Luther*. Indeed hell it self would be heaven if God were in it, and heaven would be hell if God were from it. That which makes heaven so full of joy, is, that it is above all fear; and that *which* makes *hell* so full of horror is, that it is below all hope; the vessels of *grace* shall swim in the *Ocean* of *glory*; here all the *earth* is not enough for one man, but there *one Heaven is enough* for all *Men*: A *believer* should see with an eye that is purified, what he shall shortly see with an eye that is *glorified*; we may talk of the greatness of our Crowns, but we shall never know the weight of our Crowns till they be Set on our heads. That's the second.

3. Set the watch of your lives by the Sun of Righteousness, *Mal* 4. 2. Live in print, and keep the Copy of your lives free from blots and blurs, that the Characters thereof may be read by all. And bring up the bottom of your lives to the tops of your lights: then only doth the watch of our lives move with uprightness, when it is set by the beams of the Sun of Righteousness: *The grace of God that bringeth salvation, hath appeared to all men, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, Tit.* 2. 11, 12. They who will not submit to Grace's teaching, shall never enjoy Grace's salvation.

O live so, that the word which hath brought salvation to your Souls, may bring your Souls unto salvation; that you may be such jewels of Grace, as shall be *lockt* up in the cabinet of glory: The Father of light takes no pleasure in the children of *darkness*, *Let your light so shine before men* Mat. 5. We *must* first shine in *Grace*, before we *can* shine in glory. They who *look* for heaven made

ready

ready, ſhould live as if they were in heaven already. Four things make up a new creature.

1. Light, 2. Life. 3. Holineſs. And fourthly, Good works.

The children of Light muſt put on the Armour of Light.

I cannot but ſadly reflect on the Inconſtancy of rotten Profeſſors, an applauded *Chriſt* ſhall have many *Hoſanna*'s, but a condemned *Chriſt* ſhall have many *Crucifige's*: But a true Believer can as well go with *Chriſt* to the Tree where he is to be crucified, as he can go with *Chriſt* to the Throne where he is to be glorified.

Oh how unanſwerable are the lives of ſome Profeſſors to the lights of Profeſſors? They know much, but do little; they know the good they are to do, but they do not the good they know. They ſpeak of things above, but they love and follow after things below: A man is not what he ſays, but he is what he does: To ſay what we do, and not to do what we ſay, is but to undo ourſelves by doing. Take heed ſirs, that you do not talk your ſelves to Hell with heavenly words: What is the great prejudice that the world hath againſt Profeſſors? but this, that they who profeſs againſt pride more than others, are themſelves as proud as others. They profeſs againſt covetouſneſs more than others, but are themſelves as covetous as others; they often meet together to be better, but are never the better for their often meeting together; do but take away their Profeſſion, and you take away their Religion. They have nothing of the ſhape but the skin; they are better in their outſides than they are in their inſides.

Oh Sirs, if godlineſs be evil, why do you ſo much profeſs it? and if godlineſs be good, why do you ſo little practiſe it? either take Chriſt into your lives or caſt Chriſt out of your lips; either *obey* commands more, or elſe call him Lord no more; either get oyl in your Lamps, or caſt away your Lamps: To be a profeſſor of piety and a Practiſer of iniquity, is an abomination unto the Lord: Some would not ſeem evil and yet would be ſo; others would ſeem good, and yet would not be ſo; either be what thou *ſeemeſt*, or elſe *ſeem* what thou art. There are many that *bluſh* to confeſs their *ſins*, that did never *bluſh* to commit their *ſins*; there is nothing done in vain, but that which is vainly done.

O Chriſtians, bring your lights to the light; what darkneſs can obſcure them, who have a Sun above them? *Believers*, when their candles are put out, they can fetch light from the *Sun of Righteouſneſs*; the nearer you are to ſuch a Sun, the clearer will be your light.

O *Chriſtians*, you are never the *better* for your light, if you are not made the better by your light: He that *ſins* againſt his light, will at laſt *ſin* away *his* light. If thy light do not put ſin and the world under thy feet, it will never put a Crown of glory upon they head, That's the third.

4. B

4. Be willing to want what God *is* not willing to give. As *God* hath *never* the *leſs* for the *mercies* he giveth, ſo he hath *never* the more for the *duty* he taketh: Man is ſuch a *debtor* to *God*, that he can never pay his due to *God*; we are ſo far from paying the *utmoſt farthing*, that at the *utmoſt* we have not a *farthing* to pay: There is no man but hath received more *good*, than he deſerveth, and *done* more evil than he hath *ſuffered*: Therefore he ſhould be *contented* though he enjoy but little *good*, and not *diſcontented* though he ſuffer much *evil*; let *us* therefore be *contented*, 1 *Tim.* 6. 8. A Chriſtian is to ſubmit to the will of God's diſpoſing, *as* well *as* to the will of God's commanding; that man obtains his will of God who ſubmits his will to *God*. A gracious heart *ſhould* never be *out* of heart, *becauſe* he *hath* ſaid, *I will never leave thee, nor forſake thee*, Heb. 13. He that hath *ſaid it*, will not *miſſay it*; *therefore* take up your contentment in God's appointment; we are not to be troubled for this, that we have no more from *God*; but *we* are to be *troubled* for this, that *we* do no more for *God*. A *Chriſtian*, though he hath a will of his own, yet it becometh *not* a Chriſtian to do his own will: Contentment *without* the *world*, is better than the *world* without *contentment*. Chriſtian, get a holy *heart*, and thy eſtate on earth ſhall be *tranſcendent*, yea, thy eſtate on earth ſhall be *ſufficient*. Chriſtian, Is not God *willing* to give thee *riches*? O then, be thou willing to want *riches*. Is God not willing to give thee *health*? O then be thou willing to want *health*. Is not God willing to give thee *children*? O then be thou willing to want *children*. Is not God willing to give thee thy deſire in this thing or that thing? O be thou willing to want that thing. We many times ſtand in our own light: Never were any Saints their own carvers; but before they had done they cut their own fingers. *Lot* you know was put to his own choice, and he choſe *Sodom*; but you know how it fell out, it was not long before *Sodom* was burnt: So *Rachel* ſaid, *Give me Children, or el e I die*; and ſhe had a Child, and it coſt her her life. *Abraham* deſired the life of *Iſhmael*; but he had but little comfort of him all his days. Therefore dear *Chriſtian*, ſubmit thy will to God's will; that ſoul ſhall have his will of *God*, that deſires nothing but what *God* will. Do you but take care of all that which belongs to *God*, and *God* will take care of all that belongs to you.

It is nothing but reaſon that *God* ſhould fall out with them in the courſe of his Providence, that fall off from him in the courſe of their obedience, wicked men make the World their treaſure, and *God* makes the World their torment; when they want eſtates, they are troubled for them, and when they have eſtates, they are troubled with them. Murmuring perſons think every thing too much that is done by them, and every thing too little that is done for them. *God* is as far from pleaſing them with his Mercy, as they are from pleaſing *God* with their Duty. It is unthankfulneſs

fulneſs that is the Cauſe of the Earth's unfruitfulneſs. Did man believe that the Lord would not fail in his Body, how carefully would he look after his Soul! It is only the Chriſtian man that is the contented man, he doth not quarrel with *God* for Mercies denied, but bleſſeth *God* for Mercies beſtowed, The higher a Chriſtian is raiſed above the things of the Earth, the more he is raviſhed with the Joy of Heaven. That's the fourth.

5. Crucifie your ſins, that have crucified your Saviour. *They that are Chriſt's*, ſaith St. *Paul*, *have crucified the fleſh with the luſts thereof.* Did the Rocks rend when Chriſt died for our ſins, and ſhall not our Hearts rend that have lived in our ſins? O, the Nails that pierced his Hands, ſhould now pierce our hearts. *They ſhould wound themſelves with their ſorrows, who have wounded him with their ſins*; they that have grieved his Spirit, it ſhould grieve their Spirit.

Oh put ſin to death, that was the cauſe of Chriſt's death. If one ſhould kill our Father, would we *hug* him and *embrace* him as our Friend, let him eat at our Table, and not rather hate and deteſt the very ſight of him? If a *Snake ſhould ſting* thy *dearly* beloved Spouſe to death, wouldſt thou preſerve it alive, warm it at the fire, hug it in thy boſom, and not rather ſtab it with a thouſand wounds? Were not our ſins the cauſe of Chriſt's death? Were not they the whips that ſcourged him? The nails, the cords, the ſpear, the thorns, that wounded him, and fetcht the heart-blood from him? And can we love our ſins that killed our Saviour? Can a Spouſe love her Husband, and her heart embrace an Adulterer?

We complain of the ſins of *Judas*, and of the *Jews*, and ſeem to hate them, and ſpit at the mention of them, and can we love our *Judas* ſins that ſet them all at work, and put Chriſt to death? And yet how many are there that had rather have ſinful ſelf ſatisfied, than to have ſinful ſelf crucified? Oh ſin is that mark at which all the *arrows of vengeance* are ſhot; were it not for ſin, death had never had a beginning, and were it not for *death*, ſin would never have had an *ending*. Man began to be ſorrowful when he began to be ſinful. The *wind* of our *luſt* blowed out the *candle* of our lives. If man had had nothing to do with ſin, death had had nothing to do with man. Oh did ſin bring ſorrow into the world? O then let ſorrow carry ſin out of the world. Of all evils ſin is the *greateſt* evil, *Rom.* 6. 23. *The wages of ſin is death.* Oh it is worſe than puniſhment, baniſhment, impriſonment; ſin killeth body and ſoul, it throws the body into the cold *Earth* a rotting; and the Soul into the hot hell a burning: O for the Lord's ſake think of this, and weep for this betimes.

Nothing can quench the fire that ſin hath kindled, but the water which repentance hath cauſed: *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from*

Joh. 1. 11. A Saint is not free from ſin, that is his burden; a Saint is not free to ſin, that is his joying; ſin is in his ſoul, that is his lamentation; his ſoul is not in ſin, that is his conſolation: if you will not ſin in your grief, then grieve for your ſins. That's the fifth.

6. Do you bleſs God who is moſt bleſſed: God is good to all, but to *Iſrael* he is truly good, *even to ſuch as are of a clean heart*, Pſal. 73. 1. they can never ſpeak good enough of God, who have taſted the *goodneſs of God*: It is but reaſon that they ſhould bleſs moſt who are the *moſt* bleſſed. They who hold the largeſt *Farms* muſt pay the *greateſt* Rent. Differing mercies, call for differing duties. It is very meet that he ſhould be magnified by us, that makes us meet to be glorified with him. O Chriſtians, if he hath *called you* out of your *marvellous darkneſs into his marvellous light*, you ought to ſhew forth his marvellous praiſe, 1 *Pet.* 2. 9. But you are a *choſen Generation, a royal Prieſthood, an holy nation, a peculiar people, that you ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light*. Men ſhould not glory in what they have received, but they ſhould give glory for what they have received, the glory of *God* muſt be the *Golden Bait*, at which all the *Arrows of Duty are ſhot*. Grace in our heart is like Stars in the Heaven, that ſhine not by their own ſplendor, but by borrowed Beams from the Sun of Righteouſneſs, *Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the Saints in light*, Col. 1. 12.

As the beſt of means ſhould make us fruitful, ſo the beſt of mercies ſhould make us thankful. Shall a Saint find *God* a Maſter that is bountiful, and ſhall not *God* find a *Saint* a Servant that is dutiful? If he gives us any enjoyment, it is but for his entertainment. He ſhall never want mercy, that doth not play'd the wanton with mercy. To bleſs God for mercies, is the way to *increaſe them*; to bleſs *God* for miſeries, is the way to *remove* them. No good lives ſo long as that which is thankfully improved; no evil dies ſo ſoon as that which is patiently endured. O *Chriſtians*, give all *your glory* unto him who hath given all his glory unto you, and do as thoſe *glorified ones* do in *glory*. *The four and twenty Elders fell down before him that ſate on the Throne, and worſhipped him that liveth for ever and ever; and caſt their crowns before the Throne, ſaying, Thou art worthy O Lord, to receive all Glory, Honour, and Power, for thou haſt created all things, and for thy pleaſure they were and are created*, Rev. 4. 10, 11. All you have is derived from *God*; let all you have be returned to *God*.

The more *God's* hand is *enlarged* in the *bleſſing* of us, the more our *hearts* ſhould be enlarged in the *bleſſing* of *God*. O Believers, he hath frowned upon others, but he hath ſmiled upon you. He hath

hath made you light when others are dark. He hath made you *living* when others are *dead*. He hath made you *Heirs of God* when others *are children of wrath*. He hath made you Sons when others are slaves. He hath made you higher than *Angels*, when others are no better than *Devils*. Now have you not great cause to bless *God*? Whilest Man is *blessing of God* for his Mercies, God *is blessing of Man with his Mercies*. Can you find me out that *good* that is not given you, or that *evil* that is not forgiven in you? *God* he deserves more from every *Christian*, than he demands from *every Christian*: Where this Sun of Mercy shines hottest, there the fruits of *Grace* should grow fairest. That's the sixth.

7. Fear not the Fear of Men.

Wicked men must not be feared, though they be never so mighty; nor followed, tho never so many. *Fear not them that can kill the Body*, said our Blessed Saviour, *and can do no more*, Mat. 10. 28. If a *righteous cause* bringeth us into *suffering*, a *righteous God* will bring us out of *suffering*. If we *suffer* for *well-doing*, we do well in *suffering*. Shall we cease to be *Professors*, because others will not cease to be *Persecutors*? *If ye suffer for well-doing*, saith the Scripture, *ye are happy*. What are we Members of *Christ*, and yet afraid to be Martyrs for *Christ*? What are the Children of *God* afraid of the Children of the *Devil*? Are the *Children* of *light* afraid of the *Children* of *darkness*? What though you be weak? Your King is strong; what though you be Lambs among Wolves? Your Captain is the *Lion* of the Tribe of *Judah*? What though you have no power? *Christ hath all power given him both in heaven and in earth*, Mat. 28. 18. The fear of Persecution is *more* than Persecution. He that *loseth* a base *life for Christ*, shall *find* a better life in *Christ*. Persecution, though it bring death in one hand, it *brings* life in the other; though it kills the *Body*, it *crowns* the *Soul*; it sends the *Body* to dust, and the *Spirit* to rest; the worst they can do against you, is the best they can do for you, the worst they can do is to send you out of the earth, and then the *best* they can do for you, is but to send you up to heaven. They take a Life from you which you cannot *keep*, and *bestow* a life upon *you* which you cannot *lose*; if they be *blessed* who *die* in the Lord, oh how blessed are *they* that die for the *Lord*? Do wicked *men glory* in that which *is* their shame, and shall we be shamed of that which is our glory? It is an honour to be dishonoured for *Christ*. What is a short unhappiness attended with an everlasting Happiness?

O how clear will the Sun of Righteousness shine, when these dark Clouds are blown over.

What if they threaten you with *present death*, doth not God also threaten you with everlasting death? If you be ruled by him, whose threatning should you fear? Is man *more terrible* than God? Is death more terrible than Hell? God hath said, *Fear not man*

who art thou that ſhouldſt be afraid of a man that ſhall die, and of the ſons of men that ſhall be made as the graſs, Iſa. 15. 13. Do you ſee, *Chriſtians*, God would not have you to be afraid of man that is but graſs: *Fear thou not, for I am with thee, be not diſmayed, for I am thy God, I will ſtrengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my Righteouſneſs.* Iſa. 41. Let but Profeſſors do their beſt, and then let the World do their vvorſt. That's the ſeventh.

VIII. Cleave thou cloſeſt to that truth vvhich is the choiceſt.

1. Be for hearing and doing, both, but for doing more; he that doth moſt, ſhall receive moſt. Chriſtians, the more glory you bring to *God*, the more glory you ſhall have from *God*. O hovv abundant ſhould they be in *the work of the Lord*, that knovv *their labour is not in vain in the Lord*? 1 Cor. 15. 58.

2. Be for knovvledge and practice, both, but for practice more. *Alas*, vvhat is it to be a Chriſtian no farther than a fevv good vvords vvill go? I tell you, Sirs, good vvords vvithout *good works* vvill never turn to a *good* account. Holy *ſayings*, vvithout holy *doings*, vvill never conduct your Souls to a *holy place*.

3. Be for *Gifts* and *Graces* both, but for *Grace* more; a heart ſanctified, is better than a tongue ſilvered. *Grace* brings Chriſt and the Soul together, and unites them together. Without *Grace* there may be a knovvledge that is ſeeming; but vvithout *Grace* there can be no knovvledge that is ſaving.

4. Be for *Credit* and *Conſcience* both, but for *Conſcience* more. Where there is a pure *Conſcience*, there vvill be a pure converſation. As no *flattery* can heal a bad *Conſcience*, ſo no *cruelty* can hurt a *good Conſcience*.

5. Be *good* in *good* times and *bad* too, but in bad more. To be *good* at all times, is a *Chriſtian's* duty; but to be *good* in bad times, is a *Chriſtian's* glory. You cannot tread in the ſteps of our Saviour, but you vvill taſte of the cup of our Saviour: *Any man*, ſays the Apoſtle, *that will live godly in Chriſt Jeſus, muſt ſuffer Perſecution.*

6. Be for *Body* and *Soul* both, but for the *Soul* more. O hovv careful are men for their *Bodies*, but hovv careleſs for their *Souls*! They are true to that part vvhich is *without*, but falſe to that part *within*. So they may have *but* ſomething of the vvorld in their hands they care not though they have nothing of heaven in their hearts.

O *Chriſtians*, our *work below* is then the *beſt* done, vvhen our *work above* is the firſt done. The greateſt happineſs of the Creature is not to have the Creature for ones happineſs.

7. Be for peace and truth, but for truth more. Oh Chriſtians, love the truth in truth. *Love* the truth of God in truth, juſtifie the truth and the truth vvill juſtifie you. Till you can love the naked

naked truth, you will never love to go naked for the truth. Remenmber that, I pray, *Christians.*

8. Be for Life and Christ both, but for Christ more. Christ is sweeter than Wine, better than Life, he that came from above, is above all: He that hath the Key of Heaven, can only open the doors of Heaven

9. Be for Works and Faith too, but for Faith more. Faith is a grace that is the most needful, and a grace that is the most fruitful. A faith that worketh not, is a faith that saveth not. Nothing will get up to heaven, *Christians*, but that which came down from heaven.

10. Be for publick duties, and private too, but for private more. Be much in private duties; if you fall short in any, fall short in publick duties, and be most in private. You that have filled the *Book* of God with your sins, should fill the *Bottle* of God with your tears.

11. Be for form and power both, but for power more than form.

Alas, what is the form without the power? They give God the Cap and the Knee, and give up themselves to all manner of abominable wickedness. O *Christians*, I say, be for power, be sure look to that, that ye be for the power of godliness more than the form of godliness.

12. Seek to please Men and God, both, but God rather. To be in favour with them who are out of favour with *God*, to be well spoken of by them who are evil spoken of by God, is rather a reproach than an honour. If there be not fellowship between Christ and you in holiness, there will be no society between Christ and you in happiness. This is the eighth.

9. Acquaint your selves with your selves.

The *tryal of your selves* is the ready *road* to *the knowledge of your selves.* No man begins to be *good*, till he sees himself to be *bad.* Till you see how foul your faces are, you will never pay tribute to Christ for washing of them. He can never truly relish the sweetness of God's mercy, who never tasted the bitterness of his own misery. The bottom of our disease lieth here, [illegible]ch not our disease to the bottom.

[illegible]hat trusteth his heart, is a fool, and yet such fools are [illegible] that we trust our hearts. The conversation may be civilized, when the affections are not sanctified. A man may be *acquainted* with the *grace of truth*, who never knew the truth of grace. Therefore *examine your selves, and prove your selves*, 2 Cor. 13. 5. *whether you be in the Faith or no.* [illegible]ether the Faith be in you or no. See whether your hea[illegible] be the Cabinet of such a jewel: For want of this many [illegible] like Travellers, skill'd in other Countries, but ignorant of their own; many have their *Evidences* of grace to seek, where they should have

their

their *Evidence* of grace to ſhew. O beloved, I beſeech you with beſeechings, be more in *ſearching* of your own hearts more.

'Tis of greater concernment to know the ſtate of your hearts, than to know the ſtate of all your eſtates. A man may profeſs like a Saint, pray like a Saint, ſpeak like a Saint, look like a Saint, and yet not be a Saint. You cannot always tell what it is a Clock, in a Man's breaſt, by the Dial of his countenance. The humbleſt look is ſometimes linked to the proudeſt heart.

Believers, for the Lord's ſake conſider well theſe three things.

1. What you were in the ſtate of Nature.
2. What you are in the ſtate of Grace.
3. What you ſhall be in the ſtate of Glory.

O! methinks you ſhould think of this, what you were, what you are, and what you ſhall be. Converſion beginneth in conſideration.

Grace, as it makes our comforts ſweeter, ſo it makes our Crown greater,

Beloved, for *God's* ſake, for your *Souls* ſake, acquaint your ſelves with your ſelves. The readieſt way to know whether or no you are in *Chriſt*, is to know whether *or no Chriſt* be in *you*, for the fruit is more viſible than the root. The *Tree of Righteouſneſs*, is known by the *Fruits of Righteouſneſs*, Mat. 7. 20. *The Tree is known by its fruit*, ſaid our Lord Jeſus Chriſt. If you would know the heart *of your ſins*, *you* muſt then know the ſin of your heart; will you remember that, Chriſtians? For, *out of the heart*, ſaid our Lord, *proceed evil thoughts, murder, adultery, fornication, and blaſphemy*, Mat. 15. 19. Many have paſſed the rocks of *groſs* ſin, that have been caſt away upon the ſands of *Self-righteouſneſs*: If you be found in *your righteouſneſs*, *you will* be loſt in *your unrighteouſneſs*. He that hath no better *righteouſneſs* than what is of his own providing, ſhall meet with no bigger happineſs than what is of his own deſerving. That's the ninth.

10. Do *good* in the world with the *goods* of the world. 'Tis better to ſpend our time in doing good, than in getting goods: for the goods we get we *muſt leave*; but the good we do will never leave us, *Rev.* 14. *They ſhall reſt from their labours, and their works follow them*: The ambitious man ſhall leave all his greatneſs behind him, when the religious man ſhall carry all *his goodneſs with him* Dives *his charity was very cold, and he found the flames of hell very hot.* There's not a drop of water for ſuch *Dives*'s in Hell, that have not a crumb of *Bread* for ſuch *Lazarus*'s on earth. *Dives* denied *Lazarus a crumb of Bread*, and therefore *Lazarus* muſt not bring him a *drop* of water. He that will ſhew no mercy ſhall have no mercy ſhewed him. Let *Charity* be your Ship to trade in, and Eternity ſhall be your Port to reſt in. Be a Father to all in *Charity*, and a ſervant to all in humility; do much good, and make but little noiſe; eve-

ry grace that is more exercised, shall be more glorified; the more *good* ye do for *God*, the more *good* you shall receive from *God*. As the *poor* cannot live without your mercy on earth, so without God's mercy you shall not live in heaven; he that gives to the poor Saints for Christ's sake, shall be *rewarded* by Christ for the Saints sake, *Mat.* 25. 36, *to* 40. *I was naked, and ye cloathed me, sick and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and cloathed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* The more you disburse for Christ on earth, the greater sums of glory you shall receive from Christ in heaven.

The crop that is sown in mercy, shall be reapt in glory. As we must lay out all in the cause of God, so we must lay down all in the cause of God; that which is cast into Christ's Treasury by the way, is not cast away: Mercy is so good a servant, that it will never let its Master die a beggar: Though it makes your Pockets lighter, yet it will make your Crowns greater.

O that God should give the rich so much, and O that the rich should give the poor so little. Some say that the *barren ground* is nearest to to the richest *Mines*. 'Tis too often true in a spiritual sence. How many rich men, though their estates be like a fruitful Paradise, yet their hearts are like a barren wilderness. They have much of the earth in their hands, but nothing of heaven in their hearts. They be rich in goods, but not in goodness: I wonder that such Worldlings do not tremble at these sayings, *Mat.* 25. 41. *Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels, for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye cloathed me not; sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal.*

Oh that men should be so much mistaken with their riches who must ere long be taken from their *riches*; as you brought none of *your coin* into the world with you, so you shall carry none of it out of the world with you. In the *world* you have it, and in the *world* you shall *leave* it; to whom you

not, it may be to them you would not. Did but ſome rich men know before their death how their *gold and ſilver* ſhould be *ſpent* after death, they would wiſh it back again at the Mines from whence it came. O ye rich men, I ſay unto you, do *good* in the world, with the *goods* of the *world*; 'tis a greater honour to give like a *Prince*, than live like a *Prince*.

'Tis better to have a heart, and not wherewith, than to have wherewith and not to have a heart. Give and it ſhall be given you; your *charity* ſhould ſeek the *poor*, before the *poor* ſeek your *charity*. He that ſheweth mercy when it may beſt be ſpared, ſhall receive mercy when it ſhall moſt be needed. That's the tenth.

11. Improve that time, which will be yours but for a time; time ere long ſhall be to you time no longer, *Rev.* 10. 6. *Opportunities* are for eternity, but *opportunities* are not to *eternity*; *Chriſtians*, remember that. That race is ſhort in which you *run*, but the *prize* is great *for* which you *run*. As *you* have not a leaſe of *your lives*, ſo *you* have not a brace *of your lives*. Had we not need to take heed how we *ſhoot*, that have but a ſingle arrow to *direct* to the *Mark*? No time is ours but what is preſent, and this is as ſoon paſt as preſent. Nature's *womb* often proves Nature's *tomb*.

Oh conſider, how much of your time is gone, and yet how little of your work is done. Shall your reſt ſteal away one half of your time, and your luſts the other? O what enemies are they to themſelves, that of all their days allow themſelves not one; your work is great, and your time is ſhort; you have a *God* to honour, a *Chriſt to be believed in*, and a ſoul to ſave; you have a race to run, and a crown to win, a hell to eſcape, and a heaven to make ſure: You have many ſtrong *Corruptions* to weaken, and many weak *Graces* to ſtrengthen; you have many *Temptations* to withſtand, and many *Afflictions* to bear; you have many *Mercies* to improve, and many duties to perform; therefore endeavour to improve your time. All the time that God allows us, is little enough to perform the task which he allots us. Therefore, dear *Chriſtians* redeem, the *time Eph.* 5. 16. *Redeem the time becauſe the days are evil.* If much of your time be paſt, let no more of your time be waſte: How much the *longer our time* hath been, ſo much the *ſhorter our time* may be. Oh that every ſtep your ſouls take might be towards Heaven, and that *you* would make ſure *of God* to day, becauſe the next day you are no ſo ſure of your ſelves. For the Lord's ſake improve *your* time, for *your* ſouls ſake redeem *your* time. The Lawyer will not loſe his *Term*, the Waterman will not loſe his *Tide*, the Tradeſman will not loſe his *Exchange*-time, the Husbandman will not loſe his *Seaſon*; and will you loſe your precious *Seaſon*? If you loſe *your ſeaſon*, you loſe *your* ſouls. Know that there's but one Heaven, and miſs of that, and

where will you take up your lodging but in hell? There is no setting up under ground, for those that have lost their time above ground: The great hinderance of *well living*, is the expectation of *long living*: Many think not *of living* any *better*, till they think not of living any longer. O how just is it that they should miss of heaven at the last? Now is the time of Grace to accept of *you*, and now is the *time* for you to accept of Grace; *To day, to day, to day*, saith God thrice in that one Chapter, *Heb.* 3. *To day*, in the 7. v. *To day*, in the 13. v. *To day*, in the 15. v. Oh but sinners say, *To morrow, to morrow, to morrow*. Alas Sirs, one *to day* is better than a thousand *to morrow's*, this day is thy *living day*, to morrow may be thy *dying day*, and *therefore* for the Lord's sake put it not off. Now if *ever*, now for *ever*, now or *never*, up and be *doing*, lest you be *utterly undone*. That's the 11th.

12. Learn humility from Christ's humility. *Learn of me, for I am meek and lowly in heart, and you shall find rest for your souls*, Mat 11. 29.

Humility makes a man like an Angel, and for want of it, *Angels* were made *Devils*. Proud sinners be fit Companions for none but proud Devils. The most lovely Professor is the most lowly *Professor*; a *Believer* is like a Vessel at Sea, the more it *fills*, the more it *sinks*. None so humble upon *earth*, as those that live highest in *heaven*. Do but see how one of the best of Saints looks upon himself as one of the least of Saints. *Unto me, who am less than the least of all Saints*, said great *Paul*, Eph 3. 8. The most holy men be always the most humble men. Where *humility* is the *Corner-stone*, there *Piety* is the *Top-stone*. It is good to have low thoughts of our selves. The Cloth of *Humility* should always be worn on the back of *Christianity*.

God Almighty hath *two* Houses in which he dwells, his *City-house*, and his *Country-house*; his *City-house* is the Heaven of Heavens, and his *Country-house* is the humble and lowly heart, *Isa.* 57. 18. *I dwell in the high and holy place*, that is, in Heaven, God's *City-house*; and *with him that is of a contrite and humble spirit*, that's his *Country-house*. Humility is a *Bethel* for God's dwelling, but Pride is a *Babel* of the Devil's building. If you do not keep Pride out of your souls, and *your souls* out of Pride, Pride will keep *your souls* out of Heaven. I will not say a *good* man is never proud; but I will say, a proud man is never *good*. *God resisteth the proud*, Jam. 4. 6. *God resisteth the proud but giveth grace to the humble*. The face of prosperity shines brightest through the Mask of humanity. Of all garments, humility best becomes Christians, and most adorns their Profession. *God* would not endure that any man should think well of himself, but himself. A Christian should look with one eye upon grace to keep him thankful, and

the other eye upon vice to keep him mournful. When you begin to be proud of your glittring feathers, look down upon your black feet, *Rev.* 4. 10. The four and twenty Elders fell down before the Throne; and cast down their Crowns before him that sat upon the Throne: The only way of keeping our Crowns on our heads, is the casting them at his feet.

Alas, Sirs, what are you proud of? Are you proud of your riches, of your honour, of your relations, or beauties, or strength, or life? Alas, alas, these are *poor* low things to glory in. When men glory in their pride, *God* stains the pride of their glory.

O go to the graves of *those* that are *gone before you*, and there see, are not their bones scattered, their eyes wasted, their flesh consumed, their mouth corrupted? Where now be those ruddy lips, lovely cheeks, fluent tongue, sparkling eyes, comely nose? Are they not all gone as a dream? And where will you be ere long? And will you be proud of these things? An *humble* heart knoweth no fountain but God's *Grace*, and an upright man knoweth no end but God's *Glory*. That's the twelfth.

13. Be upright Christians.

The Gospel doth not only require that we should be excellent *Christians*, but that we should be diligent *Christians*. The more *glorious dispensations* you live under, the more *gracious conversations* you should have. *Spiritual actions* will make you *look* fresh in the *eyes of spiritual Christians*. The more you have of *good* in you, the more you shall have *God* with you. The clearer the Lamp of grace burns on earth, the brighter the Sun of glory shall shine in heaven. We live by dying to our selves, and die by living in our selves. *Christians* should be *burning Lamps*, as well as *shining Lamps*; should we walk in *darkness* whose Father is *light*? Shall that tongue be found lying so constantly to men, that was found praying so earnestly to God; or those eyes be found gazing on *sinful objects*, that were found reading of *sacred Oracles*? Shall such as have receiv'd *Christ's Press-money*, fight under *Satan's Colours*? *Beloved*, either let your *works* be according to your *profession*, or else let your *profession* be according to your *works*. Never put on the fair frock of *profession*, to do the foul works of *corruption*; never put on *Christ's Livery* to do *Satan's drudgery*: *Let every one that names the Name of the Lord depart from iniquity. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven*, Mat. 7. 21, 22. O that mens tongues should be larger than their hands! *in words they profess him, but in works they deny him.* Many set a crown of glory on the head of Christ by a *good Profession*, but place a crown of thorns on the head of Christ by an evil *conversation*: *They fear the Lord, but serve their own Gods*, 2 Kings 17. 33.

Alas, beloved, what good will your profeſſion do you, if you do not make *good your* profeſſions? 'Tis better never to ſhine, than not to be Gold. Either take Oyl into your Lamps, or throw away your Lamps. The almoſt Chriſtian ſhall be but almoſt ſaved. Therefore my Brethren, let me *beſeech* you be altogether Chriſtians; be right upright Chriſtians; be ſincere Chriſtians; be as *godly as the godly*. Holy *David* tells us, *Pſal.* 15. 2, 3, 4. *Who is the upright man? Who is the right upright Chriſtian? He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth from his heart, he ſhall dwell in thy Tabernacle*; and ſo he goes on. If you will keep your ſelves unſpotted from the world, you muſt keep your ſelves unſpotted of the world.

O be not vain in a vain world: The looſe walkings of *Chriſtians*, are the reproaches of *Chriſtians*. Were *Abraham* now *on Earth*, who is *in Heaven*, how would the Father of the *faithful* bluſh to ſee their actions, that ſtile *themſelves his off-ſpring*? O there be ſome men who think themſelves *too good* to go to Hell, and *God* thinks them *too bad* to go to Heaven. Noah *was a juſt man and perfect in his Generation*, Gen. 6. 9. He was not a ſinner amongſt thoſe that were Saints, but he was a Saint among thoſe that were ſinners; he walked with *God*, when others walked in iniquity; he was a man ſo like to *God*, that there was no other man like to him.

The Primitive Chriſtians were the beſt of Chriſtians, they knew little, but did much? we know much but do little. O Sirs, if the ſervice of *God* be bad, why do you ſet forth in it? If the ſervice of *God* be good, why do you ſhrink back from it? Be altogether Chriſtians, or elſe be no Chriſtians. 'Tis good to profeſs, but 'tis better to practiſe, yea, of the two, practice without profeſſion, is better than profeſſion without practice. We muſt not be offended at the Profeſſors of Religion, becauſe all are not religious that make profeſſion. Though there be many Profeſſors that are not Believers, yet there are no Believers but are Profeſſors. Chriſtians when you make a good Profeſſion, be ſure you make your Profeſſion good. That's the thirteenth.

14. Let it be thy Art in Duty to give God thy heart in Duty. *My Son, give me thy Heart, Prov.* 23. 26. You ſee God calls for the heart: The heart is that field from which God expects the utmoſt plentiful crop of Glory. God bears a greater reſpect to your hearts than he doth to your works. *God* looks moſt where man looks leaſt. If the heart be for *God*, then all is for *God*; our affections, our wills, our deſires, our deſigns, our time, our ſtrength, our tears, our alms, our prayers, our eſtates, our bodies, our ſouls; for the heart is the Fort-Royal that commands all the reſt, the eye, the ear, the hand, the tongue, the head, the foot

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the heart commands all these. Now if *God* hath the heart, he hath all; if he hath not the heart, he hath none. The heart of obedience, is the obedience of the heart; as the Body is at the command of the Soul that rules it, so should the Soul be at the command of *God* that gave it, 1 *Cor.* 6. *Ye are bought with a price*, says the Apostle, *therefore glorifie God in your bodies, and in your spirits.* He that is all in all in us, would have that which is all in all in us. The heart is the Presence-chamber, where the King of Glory takes up his lodging. That which is most worthy in us should be given to him that is most worthy of us. The Body is but the Cabinet, the Soul is the jewel; the Body is but the Shell, the Soul is the Kernel. The Soul is the Breath of *God*, the Beauty of Man, the Wonder of Angels, and the Envy of Devils. The Devil knows, if there be any good Treasure, 'tis in our hearts, and he would fain have the Key of this Cabinet, that he might rob us of our Jewel. The Devil would fain have the Key of the heart. As we commit our estates into the hands of men, so we should our Souls into the hands of God. But alas, man hath no mind to give what God would have; *this people draw near to me with their mouths, and honour me with their lips, but their hearts are far from me*, Mat. 13 8.

Alas too too often we have our hearts to seek when we come to seek God. You may keep your duties to your selves, if you do not give your hearts to him. A duty that is heartless, is a duty that is fruitless. You can never give God the heart of your service, if you doe not give him your heart in your Service. The heart should be the first that comes into duty, and the last that goes out of duty. Good words without the heart, are but flattery, and good works without the heart, are but hypocrisie. *Beloved*, for your poor souls sake, let words and works go together, your tongues and hearts go together, your lips and lives go together, your prayers and practice go together. If your duties do not eat out the heart of your sins, your sins will eat out the heart of your duties. A dram of matter is better than a flood of words. A heart without words is better than words without a heart. A little done with the heart, is better than a great deal done without the heart; *nothing* takes with the heart of God, but what is done with the hearts of men. He that regards the heart without any thing, regards not any thing without the heart. That's the fourteenth.

15. Be diligent in the means; but make not an Idol of the means. *Give all diligence to make your calling and election sure*, 2 Pet. 1. 10. It is our present business, to make sure our future blessedness. When estates, and Honours, and Life, and Friends, and Pleasures, cannot be made sure, let this be made sure, for you see by daily experience, they cannot be made sure, 1 *Tim.* 19. *Lay up for your selves a good foundation*; see what the

Apostle saith, *Lay up for your selves a good foundation*: And why? That you may lay hold of eternal life. There is no landing at the shore of felicity, without sailing in the bark of fidelity, *Phil.* 2. 12. *Work out your salvation with fear and trembling*; till you attain to firm salvation, you will never be free from great temptations, *Luke* 13. 24. *Strive to enter in at the strait gate.* Who would not strive for *glory* with the greatest diligence, and wait for *glory*? Pray without ceasing, 1 *Thes.* 4 17. *Pray continually, though you be not continually at praying*; our daily bread calls for daily prayer. Every day begin the day and end the day with God, let Prayer be your first work and your last work every day: O Christian! lock up thy heart with Prayer, and give God the key. Are you called by the name of *Christ*, and will you not call upon the name of *Christ*? Take away spiritual breathings, and you take away spiritual living. We may pray alway, and yet be not always at Prayer. Christians can never want a praying time, if they do not want a praying frame. None can pray aright but those that are *new creatures*, but all ought to pray, because they are creatures: A spiritual man may *pray* carnally, but a carnal man cannot *pray* spiritually, a Prayer fetch'd an Angel out of Heaven to fetch *Peter* out of Prison: They prayed heartily, and they sped happily. The gift of Prayer may have praise from men, but 'tis the grace of Prayer that hath power with God. Prayer, never did man rightly make it, but God did quickly grant it. No Christian hath so little of Christ, but he hath matter for praising, and no Christian hath so much of Christ, but he hath matter of praying. Deny not God faith in prayer, and God will not deny a faithful prayer. But then, in the second place, as you must be diligent in the means, so make not an Idol of the means. Take up all duties in a point of performance, and lay them down in a point of dependance: what is hearing without Christ, but like a Cabinet without a Jevvel? or receiving vvithout Christ, but an empty glass vvithout a Cordial? Duty can never have too much of our diligence, nor too little of our confidence. A believer doth not do good vvorks to live, but he lives to do good vvorks. It is a bad thing for us to be nothing in our selves and not to be all in Christ. To undertake all our duties, and yet to overlook all our duties. The righteousness of Christ is to be magnified, but the righteousness of Christians is not to be mentioned; *When you have done all, then say we are unprofitable persons*, Luke 17. 10. We owe the life of our souls to the death of our Saviour: Duties they are not destroyed by Christ, but they must be denyed for Christ; We have as much need of the spirit to bring up our graces as we have need of the spirit to bring forth our graces. The clock of our hearts will stand still unless he oyl the wheels.

Rejoyce

Rejoyce in Jesus Christ and have no confidence in the flesh, good works are so indigent, as none can be saved by them, and yet they are so excellent, as none can be saved without them. Duties, If Christ breath not in them, a Christian grows not under them, we must live in obedience. Many live more upon their customs than they do upon Christ; more upon the prayers they make to God, than upon the God to whom they make their prayers. Duties they are but *dry pipes* in themselves, though never so curiously cut out, till *Christ* fills them.

16. Take nothing upon *trust*, but all upon *trial*. Though all gold glisters, yet all that glisters is not gold; all is not true that goes for truth, 1 *John* 4. 1. *Try the spirits, believe not every spirit*; Mark Sirs, you must not *believe every spirit, but try the spirits whether they be of God or no.* 1 Thes. 5 21. *Prove all things, hold fast that which is good.* Prove all things, that is, try all things by the Scripture. Many hold fast before they try, but we must try before we hold fast. Alas there are many in the world that are like infants, who swallow down all that the Nurse puts into the poor Babes mouth; truly so it is with many men and women, whatever men say, down it goes; they will not take so much pains, as to try the saying of men by the sayings of God. O say they, the men we hear, be *honest men, able men, learned men.* But would not you *tell money* after them? Would you not weigh Gold after them? I suppose you would, and will you take *Doctrines* upon *trust* without *tryal*? who will buy a jewel in a case, but a *fool*? Remember Christians, that Whore's Cup is *gold* without, but *poyson* within, *Rev.* 17. 4 *She had a golden cup in her hand, full of abomination and filthiness.* The Cup is of *gold*, but the Potion is of the *rankest poyson*. The learned men be grown so wise, that they have almost made all the world *fools*, 2 Pet. 2. 11. *As there were false Prophets among the People, so there must be false Teachers also among you.* And oh that there were not *too many* false Teachers in these days: To counterfeit the *Coin of Heaven* is Treason against the *King of Heaven*, and if this Treason deserved hanging, I know who would be hanged next. I have often thought upon *Chrysostom's* saying, preaching before a company of Ministers, *I profess*, said he, *I do not know whether any Clergy-men be saved or no.* You will say this is a strange saying of a Minister to a company of Ministers, their Calling is so weighty, their Temptations so many, and their Lives so bad, they speak like Angels of light, but they act like Angels of darkness. O how desirous are men to draw the fairest gloves upon the foulest hands? Men are better known by what they do, than by what they say, for they say and do not. Therefore beloved, believe not their flattering words nor fair speeches, whereby they deceive the hearts of the poor ignorant people, *Rom.* 16. 18. Mark the Apostle, *By good words and fair speeches*, says he,

they deceive the hearts of the simple. God may reject those as copper, whom men do adore as silver: It is ill dressing our selves for *another world* by the looking-glass of this world. The Scriptures do not only present us with what God will do for man, but also what man must do for God. What is the reason that there is so many scribling Professors in the world, but because they write after such *imperfect copies*? The generality of persons, they will rather walk in the way that the most go, than in the way that the best go. Great mens vices are more imitated than poor mens graces; but know, they who follow others in sinning, shall also follow them in suffering. We must not walk in the way that hath been gone, but in the way that must be gone; *be followers of me,* said *Paul*, 1 Cor. 11. 1. *as I am of Christ*: Where he *follows* Christ, we must *follow* him, but if *Paul forsake* Christ, we must *forsake Paul.* If we will not have the *world* to be our leaders, we shall be sure to have them to be our troublers; if they cannot seduce us into any *evil way*, they will oppose us in a *good one*; if they cannot scorch us with their *fire*, they will black us with their *smoak*, speaking evil of you, because you run not the same excess of riot; because they will not do evil with them, therefore they will say evil of them. But sirs, what ever you do, *follow* those that *follow* Christ. O that they should speak so much of God to others, and act so little for God themselves. Now beloved, I beseech you, that you would take nothing upon *trust* but all upon *tryal*; try their ways, try their Doctrines, try their saying, try their worship by the word of truth. And if it be according to truth, and agreeable to truth, and bottomed on truth, then believe it, then receive it, if not, reject it, and tread it down as dirt under your feet, let it be who it will that brings it; nay, if it be an *Angel* from *Heaven* come and preach any other Doctrines than the written word declares, let him be *accursed*, we ought not to receive it, *Gal.* 1. 8 *If an Angel from Heaven, saith he, bring any other Doctrine than what you have received, let him be accursed* and therefore once more let me beseech you, for the Lord's sake, take nothing upon *trust*, but all upon *tryal*: 'Tis a vain thing to say, 'tis day, when there is nothing but darkness in the sky. That's the sixteenth.

17. Take those reproofs best, which you need most. Be not angry with them who tell you the truth, nor with the truth that is told you, *Gal.* 4. 16. *Am I therefore become your enemy, because I tell you the truth?* He can be no true friend to thee, that is a Friend to thy sins, and thou canst not be a Friend to thy self, if thou art an enemy to him that tells thee of thy sins. Wilt thou like him the *worse*, that would have thee to be *better*, Psal. 141. 5. *Let the righteous smite me, and it shall be kindness; and let him reprove me it shall be an excellent oyl.* You see here the good man is not angry with reproofs, but takes

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it as a kindneſs; it ſhall be a kindneſs, and as an excellent oyl. But the Serpent, the more he is ſtirred, the more he gathers up his poyſon to ſpit at you. If *Amos* declare the Word of the Lord, the Land is not able to bear his words, *Amos* 7. 10. If *John* the *Baptiſt* endeavoured to take away the life of *Herod*'s ſins, *Herod* will take away the life of *John the Baptiſt*, *Mat.* 2. 9, 10. *John* was beheaded. If the Prophet go about to *impriſon* the King's Sons, he himſelf ſhall be *impriſoned*, 2 *Chron.* 16. 2, 10. The King was wroth with the Prophets and he put him in to Priſon. *Jeruſalem* will ſtone the Prophets ſo long, till ſhe hath not one ſtone left upon another. Oh that men ſhould be ſo cruel to thoſe that intend their cure. Wicked men cannot endure reproof. You give the Phyſician leave to tell you of any diſeaſe that is in your bodies; you give your Lawyer leave to ſhew you any flaw that is in your eſtates, you give your Horſe-keepers leave to tell you the ſurfeit of your Horſes; and what muſt we only flatter with you, and diſſemble with you, and cry, *Peace, peace*, till your ſouls drop into *hell*? Oh we cannot, we will not, we muſt not; Speak all the words that I have commanded thee; be not diſmayed at their faces, leſt I deſtroy thee before their faces. *Jer.* 1. 17. Speak to their faces, leſt I deſtroy thee before their faces, that is the ſenſe of the words. Charge them that be rich in the world, that they be not high minded, 1 *Tim.* 6.

Great men, as well as poor, muſt be admoniſhed; tho they be greater than the Miniſters in the world, yet they are not greater than he that ſent the Miniſters into this world. But my Brethren, there is a great deal of diſcretion to be uſed in reproving. Many check paſſion but with paſſion, and anger with anger, and this is to lay one Devil, and raiſe another: reproofs ſhould not be with paſſion, but compaſſion, not with jeering, but with grieving, not with laughing, but with weeping. *I have told you often, and now I tell you weeping*, Phil. 3. 18. The Apoſtle could not make mention of them with dry eyes. His eyes were wet becauſe their eyes were dry. 'Tis the part of a good man to reprove, though his reproof be not taken in good part. 'Tis better to loſe the ſmiles of men, than it is to loſe the ſouls of men. The Magiſtrates they look to your *peace*, the Lawyers they look to your *eſtates*, the Phyſicians look to your *bodies*, and the Miniſters to your *ſouls*. Miniſters muſt draw the ſword of reproof againſt the ſins of men, and ſtrike at them, and thruſt at them. *Have no fellowſhip with the unfruitful works of darkneſs, but reprove them rather*, Eph. 5. 11. Rather reprove them. We muſt not ſuffer wicked men to walk in the Devils works without reproof, we muſt reprove you wiſely, ſincerely, ſharply; and when you amend your lives, we ſhall amend our language. That's the ſeventeenth.

18. Labour

18. Labour more for inward purity, than for outward felicity.

Joh. 6. 37. *Labour not for the meat that perisheth, but for the meat which endureth for everlasting life.* That man that is a *labouring Bee* for earthly prosperity, will be but an *Idle Drone* for heavenly felicity. Gold in your bags may make you greater, but 'tis grace in your hearts that will make you better He is a rich man that lives upon his wealth, but he is a righteous man that lives upon his faith. A heavenly conversation is better than an earthly possession. It is a great mercy to have a portion in the world, but to have the world for a portion is a great misery. Our affections were made for the things that are above us, and not for things that are without us, *Col.* 3. 1, 2. *If you be risen with Christ*, pray mark, what then, *seek the things which are above where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth.* The things of this life have not the promise of godliness, but godliness hath the promise of the things of this life; *inward piety* is the best friend to *outward felicity*, though *outward felicity* be many times the worst enemy to *outward piety*, the ways of iniquity are the ways of Beggary: Do you make heaven your *throne* to serve it, and God will make the earth your *footstool* to serve you; inward purity is the ready road to outward plenty, 1 *Tim.* 4. 8. *Godliness hath the promise of the life that now is, and of that which is to come.* O what an excellent Jewel is *Godliness*! And who would not part with all for Godliness? And who would not account all other things but dung and dirt to Godliness; but alas, some men, are so in love with their *golden bags*, that they will ride *post* to hell, if they be but paid well for their pains. They look upon gain as the highest godliness, and not upon godliness, as the highest gain, they mind the world that is come so much, as if it would never have an ending: And the world to come so little, as if it would never have a beginning. Any good will serve the turn of those who know not the chief good. The things of the world are all the happiness of the men of the world, *John* 31. 15. *What is the Almighty, that we should serve him, or what profit shall we have if we pray unto him?* O what wretched Worldings were here! O what pains do men take to cover their flesh from nakedness, when their spirits are not cloathed with the robes of righteousness? They are diligent about what is temporal, but negligent about what is spiritual. They are careful about dying vanities, but sloathful about durable excellencies. They feast their *Bodies*, but starve their *Souls*; they lay up treasures on earth, but none in heaven. O why do you spend your money, I say, why? O beloved! do you spend your money for that which is not Bread? And

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why do you labour for that which ſatisfies not? Read the Text, *Iſa.*55.2. Riches have made many good men worſe, but they never made any bad men better. Uſually the pooreſt on earth are the richeſt in heaven If riches ſhould free men from hell, O then how few rich men would be damned? He that knocks at the creatures door, will find but an *empty* houſe kept there. O beloved! What is darkneſs to light? What is gold to grace? What is earth to heaven? That you thus neglect the great things; and buſie your ſelves about toys and triſles, when you have a crown to look after, a heaven to look after, a Kingdom to look after? I beſeech you beloved, labour more for inward holineſs, than for outward happineſs; more for the ſeed of grace, than bags of gold; more for the inward piety, than for the outward plenty; more for an heavenly converſation, than for an earthly poſſeſſion; the earth is for a Saint's paſſage, but heaven is for a Saint's portion. O believer, believer! While thou liveſt thou wilt find godlineſs gainful; and when thou dieſt thou will find godlineſs needful. That's the eighteenth.

19. Live in love, and live in truth, 1 *John* 3. 8. *My little Children, let us not live in word, neither in tongue, but in deed, and in truth*: That love is love in deed and in truth. Let your love, Chriſtians, be ſincere, and not ſelfiſh, *Gal.* 5. 14. *Love thy Neighbour as thy ſelf.* How doſt thou love thy ſelf, how dearly doſt thou love thy ſelf? Why, ſo you muſt love your Neighbour, *Love thy Neighbour as thy ſelf.* 'Tis called an old Commandment, and a new Commandment. 1 *John* 2. 7, 8. Love is there called an old Commandment, and a new. 'Tis as old as the Law of *Moſes*, and yet as new as the Goſpel of *Jeſus Chriſt*. A carnal man may love his friend, but 'tis a Chriſtian man that loves his enemy. He that loved us when we were enemies, commands us to love our enemies, *Mat.* 4. 34. *Love your enemies*, ſaid our Lord, *bleſs them that curſe you, do good to them that hate you, pray for them that deſpightfully uſe you, and perſecute you.* A Chriſtian ſhould wiſh well to them who wiſh well to him. O believers! Let me beſeech you, let me beg of you, for your precious ſouls ſake, to live in love, and to love in truth, ye are all Fellow-labourers, Fellow-members, Fellow-citizens, Fellow-travellers, Fellow-ſufferers, Fellow-heirs, Fellow-ſervants, and will you not love one another? Remember Chriſtians, he that would not be his Brother's keeper, would be his Brother's butcher, *Gen.* 4. 8. We have all the ſame Father God, the ſame Head Chriſt, the ſame Guide the Spirit, the ſame Attenders the Angels, the ſame Grace Faith, the ſame Title Son, the ſame Clothing, Chriſt's Righteouſneſs, the ſame Glory, Heaven: *ſhall not we be dear to one another?* He that loves himſelf, will not hate his Brother, for while thou art out of charity with

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thy Brother, God is out of charity with thee, and thou loseſt more for want of God's love, than thy Brother loſes for want of thy love. *Heb* 13. 1. *Let thy brotherly love continue.* Doſt thou love the perſon of *Chriſt*, and hate the picture of *Chriſt*? O ſirs! O remember, the God of love hath commanded us to love one another. Beloved, 'tis a ſad thing, and truly ſo ſad, as that it may make our very hearts to bleed within us to think that the Lambs little party, *Rev.* 14. 1, 2. who are in ſtrength the weakeſt, in riches the pooreſt, in number the feweſt, and ſhall they be in love the coldeſt, in judgment the moſt divided? Is not this ſad now, that the little ones of Jeſus Chriſt, that the *Lambs* of *Chriſt*, ſhould love one another no more? O *Chriſtians*, either lay your malice aſide, or elſe God will lay you aſide, as he hath done to many of us in his day, to our ſorrow. While you are with *God* he is with you, and if you ſeek him, he will be found of you, but if you forſake him, he will forſake you. Never was man forſaken of *God*, till *God* was forſaken of man; he ſticks cloſe to us, while we ſtick cloſe to him; but if we forſake him, he will forſake us. He that will be angry and ſin not, muſt not be angry but with ſin. Therefore dear Chriſtians, let me beſeech you to love one another. O that I could but ſpeak out how much I deſire the love of one another! O it would be a happy day, when all the people of God are knit together in *Love*, *Union*, and *Affection*. O ſirs! If God had deſired or commanded ſome great thing of us, ſome burthenſome thing of us, it might have been excuſed; but alas, it is no more but to love our brethren; and ſhall we deny this? But you may ſay, how ſhould believers love one another? I anſwer;

1. You ſhould highly eſteem one another, as pearls in compariſon of other men; ſo doth God call his people his treaſure, his glory, his portion; when he calls wicked men dogs, vipers, ſwine, briars and thorns. You ſhould be very high in one anothers affection.

2. You ſhould delight in the company of one another, in the ſociety of each other, God delights in the ſociety of Saints, ſo ſhould you.

3. You ſhould be ready to help one another and to do good one to another, and *communicate* one to another. Remember *the* words of our Lord who ſaid, *'Tis more bleſſed to give, than to receive.*

4. Admoniſh one another, exhort and provoke one another to love and to do good works.

5. Sympathize one with another, fellow-members ſhould be fellow-feelers, ſo did *Moſes* and *Jeremiah*, and old *Eli*; his heart was broken before his neck was broken. Dear Chriſtians, let me

I beſeech you, let me beg of you to love one another. He calls to love *who* is love it ſelf. That's the nineteenth.

20. Set out for God at your beginning, and hold out with God untill your ending.

As there are none too old for eternity, ſo there are none too young for mortality. *Remember thy Creator now in the days of thy youth*, Ec. 12. 1. We are born to ſerve God; and better we had never been born, than not to ſerve him. Man is beholding to God for what he hath, and God is not beholden to man for what he doth. 'Tis a greater glory to us that we ſerve God, than 'tis to God that we ſerve him. 'Tis not he that is made happy by us, but we are made happy by him. He needs not ſuch *Servants* as we are on earth, but we need ſuch a Maſter as he is in Heaven. He will be *everlaſtingly* bleſſed without us, but we ſhall be everlaſtingly curſed *without him*; of him, and through him, and to him are all things, to whom be glory for *ever*, *Amen*, *Rom.* 11. 36. It is ſad my *beloved*, 'tis ſad, that *we* ſhould *live* ſo long in the *world*, and do ſo little good; or that we ſhould *live* ſo little in the *world*, and do ſo much *evil*. O you muſt not think to dance with the *Devil* all day, and ſup *with* Chriſt at night, or to go from *Dalila's* Lap to *Abraham's* boſom. If ſalvation were eaſie to come by, it *would* be ſlightly ſet by. There is no obtaining of *what* is promiſed, but by fulfilling what is commanded. The neglecting of the race of holineſs, *will* be the obſtructing the prize of happineſs. *Follow peace with all men, and holineſs, without which none ſhall ſee God*, Heb. 12. 13. Beloved, there are many young people in the *world who* are very *wicked* in the *world*, they *walk* in darkneſs, and do the *work* of darkneſs; they are young in years, but old in ſin; they are very vain in a *vain world*, they ſin *with* delight, and make ſin their delight. I beſeech you look in *Eccleſ.* 11. 9. *Rejoyce, O young man in thy youth, and let thy heart chear thee, and walk in the ways of thine own heart.* O this is *brave* indeed, if it *would always* laſt; but after the flaſh of Lightning, comes the clap of Thundring; mark what follows, *But know, for all theſe things God will bring thee to Judgment.* Do but you ſee here Sirs, O were it not for this But, how brave were it for wicked men. *But know for all theſe things God will bring thee to Judgment*: For all thy wantonneſs, for all thy pride, for all profaneneſs and prodigality, thou ſhalt be brought to judgment. After all your preſent receiving, you muſt be brought to your future reckoning. O therefore let nothing be done in *this world*, which cannot be anſwered in *another world*. Let me beſeech you, who are young men, and young women, *To remember your Creator in the days of your youth*. To ſerve God, to love God, to honour God, to obey God in your youthful days. The

flower

flower of life is of Christ's setting, and shall it be of the Devil's plucking? Will you hang the most sparkling jewel of your younger years in the Devil's ear? O it is hard casting off the Devils yoke when we have worn it long upon our necks. O young People, if you be sick of the *will not*, old age will die of the *cannot*. If Gods *to day* will be too soon for thy repentance, thy *to morrow* will be too late for his acceptance. You can never come too soon to God, nor stay too long with God. He shall be happy in the end, who is holy to the end. *Be thou faithful to death, and I will give thee a Crown of life.* Rev. 2. 2. O hold on, and hold out to the end. He that draws back from *Profession* shall be kept back from *Salvation*. He that departs in the faith shall be saved, but he that departs from the faith shall be damned. *If any man draw back my soul shall have no pleasure in him*, Heb. 10. 30. *Be stedfast, unmovable, always abounding in the work of the Lord, seeing you know your labour is not in vain in the Lord*, 1 Cor. 15. 58. So I say to you all, Young and Old people, *be stedfast, unmovable, always abounding in the work of the Lord.* If he gives that grace not due to us, shall we deny that glory that is due to him? If he makes our Natures gracious, we should make his Name glorious O be still with God, so was *David*, *Psal.* 139. 11. *When I awake, I am still with thee. David* was least alone when he was most alone. There cannot be a better thing for us, than for us to be with God. That is the last.

FINIS.

A Cabinet of JEWELS: OR, A Glimpse of *SION's GLORY.*

Written by William Dyer, *late Preacher of the Gospel at* Chesham *and* Couldsbury *in the County of* Buks.

First, Loath Sin and leave Sin.

HE *that covereth his sins shall not prosper; but whosoever confesseth, and forsaketh them, shall have mercy*, Prov. 28. 13. *If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness*, 1 John 1. 9. There must be falling out with our sins, before there be a falling

in

from our ſins; there muſt be a loathing of ſin in our affections, before there be a leaving of ſin in your converſations. Ah, is it not a thouſand times better to part with ſin, though never ſo ſweet, than to part with God, and Chriſt, and Heaven? One of them you muſt do. One ſin will damn a ſoul out of Chriſt, but no ſin can damn a ſoul in Chriſt; Sin is the evil of evils, it is worſe than the Devil, for it is that that made the Devil to be a Devil. Oh the love of ſin and the lack of grace will ruin and deſtroy your ſouls for ever; it is better not to be, than to be a ſinner; better to be no people, than not to be the Lord's people. Oh therefore kill ſin, that ſin may not kill you. Mourn for ſin, and flee from ſin: Do not commit new ſins, but repent of old ſins: Ezek. 36. 31. *You ſhall loath your ſelves in your own ſight for your iniquities.* O poor ſoul, haſt thou not ſerved the Fleſh and the Devil long enough? What haſt thou not enough of ſin? is it ſo grateful to thee, or ſo profitable for thee? Oh what a place will you be ſhortly in of joy or of torment? Oh what a ſight will you ſee in Heaven or Hell! O what thoughts will ſhortly fill your hearts with unſpeakable delight or horrour? What work will you be employed in, to praiſe the Lord with Saints and Angels, or to cry out in fire unquenchable with Devils; Oh therefore die unto ſin, confeſs it, mourn for it, and flee from it as from a Serpent, and though your ſins are more than you can number, yet they are not more than God can pardon.

2. Put of the old man, and put on the new man. *Lye not one to another, ſeeing you have put of the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the Image of him that created him,* Col. 3. 9, 13. *And that you put on the new man, which after God is created in righteouſneſs and holineſs,* Eph. 4. 24. *For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new nature,* Gal. 6. 15. *As new born babes deſire the ſincere milk of the word, that ye may grow thereby,* 1 Pet. 2. *Therefore if any man be in Chriſt, he is a new creature: Old things paſs away behold all things are become new,* 2 Cor. 5. 17. *A new underſtanding, new deſires, a new will, new love, new delight, new thoughts, new words, new company, and new converſation; he is not what he was before. Oh dear friends, be new creatures, that you may be glorious creatures: We can call nothing in Heaven ours, till Chriſt be ours, without regeneration there is no ſalvation. Verily I ſay unto you, except ye be converted, and become as little children, ye cannot enter into the Kingdom of Heaven,* John 33. *Verily, verily, I ſay unto thee, except a man be born again he cannot ſee the Kingdom of God.* You have heard much of God, Chriſt and Heaven with your ears, but this will not bring you to Heaven, unleſs you have much of

God,

God, *Christ*, and *Heaven* in your hearts. You may be able to ſay, I was once a *ſlave*, but now a ſon; once I was *dead*, but now I am *alive*; once I was in darkneſs, but now I am light in the Lord; once I was a child of wrath, and heir of *Hell*, but now an heir of *Heaven*, once I was under the ſpirit of bondage, but now I am under the ſpirit of adoption. A *true believer* lives in the Lord, 1 *Theſſ.* 11. On the Lord, *Rom.* 1. 17, 20, 38. From the Lord, *Rom.* 14. 8. With the Lord, 2 *Cor.* 13. 4.

Make your peace with the Prince of Peace, Iſa. 9. 6. Pſal. 2. 12. *Kiſs the Son leſt he be angry, and ye periſh from the way: When his wrath is kindled but a little, bleſſed are all they that put their truſt in him.* O do not lift up your hand againſt the Son, but kiſs the Son.

Let his Will be your Rule; his Spirit, your Guide; His Precepts, your Practices; His Decrees, your Delight; His choſen ones, your choiceſt Companions. Submit to his *Goſpel* and *Government*. O Sirs, make your Peace with God. There is a forefold peace. 1. There is a peace external, this peace is with *Men*. 2. There is a peace ſupernal; that is, peace with *God*. 3. There is a peace internal; that is, peace with *Conſcience*.

4 *There is a peace eternal; and this peace is in Heaven*, Pſal. 37. 37. *Mark the perfect man, and behold the upright for the end of that man is peace. If you had peace with God, the World and the Devil cannot hurt you: And upon the Glory ſhall be a defence*, Iſa. 4 5. Believers have God for their guide and guard, he that meddles with the Saints of God, aſſaults God himſelf, *Zech.* 2. 8 *He that toucheth you, toucheth the apple of mine eye.* He that lifts up his hand againſt them, lifts up his hand againſt *God*; though they may have *many enemies*, yet they have *one friend* that hath more ſtrength than *all their enemies*. A *ragged Saint* is dearer to God, than a *glittering Emperor* that wants grace. Oh make your peace with the Prince of peace! That in this life you may have aſſurance of eternal life, that eternal death may not be your *portion* in the other life.

4. Make *Religion* your main buſineſs, and not by-buſineſs. *Wherefore the rather, Brethren, give diligence, to make your Calling and Election ſure: for if you do thoſe things ye ſhall never fall*, 2 Pet. 1. 10. *Work out your ſalvation with fear and trembling*, Phil. 2. 12. *But ſeek ye firſt the Kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you*, Mat. 6. 33. Oh why is the glory of this World ſo much regarded, but becauſe the glory of Heaven is ſo little minded! Oh what is an *Earthly Kingdom* in compariſon of the *Heavenly Kingdom*? The Angels themſelves, though they are *glorious Spirits*, yet they are *miniſtring Spirits*. Do not moſt men make light of *God*, and *Chriſt*, and the *Spirit*, and *Heaven*

and

their *precious Souls? And he sent forth his Servants to* *them that were bidden to the Wedding, and they would* *come; again he sent forth other Servants, saying, tell them* *are bidden, Behold, I have prepared my Dinner, my Ox-* *and my Fatlings are killed, and all things are ready, come* *to the Marriage. But they made light of it, and went their* *ay, one to his farm, and another to his merchandize.* Matth. 3, 4, 5. Whretched Worldlings make Religion a by busi-ess; they will hear, read and pray, when they have nothing e to do: O that such men did but know what everlasting glo-, and everlasting torments are; would ye then do as they do? that they did but consider the worth of their Souls, and e want of a Saviour; the shortness of their time, and the eatness of their work: Would they then neglect God, and eir own Souls as they do?

O Friends, let me beseech you to whom I write, to make eligion *your main business*; hearing, reading, praying, believ-g, and doing, *your main business. Labour not for the meat* *hich perisheth, but for the meat which endureth unto ever-sting life, which the Son of man shall give unto you; for him* *th God the Father sealed,* John 6. 27.

5. Do nothing in *this world*, but what you can answer in *a-ther world.*

For we must appear before the Judgment seat of Christ, that *very one may receive the things done in his body, according to* *hat he hath done, whether it be good or bad,* 2 Cor. 5. 10. *In* *he day when God shall judge the secrets of men by Jesus Christ* *according to my Gospel.* Rom. 2. 10. *He hath appointed a day in* *which he shall judge the world in righteousness by that man* *whom he hath ordained,* Acts 17. 31. *For God shall bring every* *work to judgment, with every secret thing, whether it be good* *or whether it be evil,* Eccl. 12. 14. *Oh for the Lord's sake, my* *dear brethren, let nothing be done by you in this world, but* *what may be answered in another world.*

Many men do that in *this world*, which they cannot *answer* in *another world*, Now they condemn God, blaspheme God, re-bel against God, go a *whoring* from God, and persecute the be-loved of God; instead of protecting the Saints, imprison the Saints, and are more for crushing them than comforting them; instead of visiting them, vilifie them, and instead of *affecting* *them, afflict them: And eat them up as they eat bread,* Psal. 4. And will not suffer them to *worship* the true God in spirit and in truth, but mock them, *Heb.* 11 36. Threaten them, *Acts* 29. Accuse them, *Acts* 24. 5. Slander them, *Mat.* 5. 11. Curse them, *Mat.* 5.24. Beat them, *Acts* 5. 40. Imprison them, *Acts* 4.3. Plun-der them, *Heb.* 10. 34. Banish them, *Heb.* 11. And murder them, *Rom.* 8. 36. And this the poor innocent suffer, whilst

swearing

swearing, cursing, whoring, robbing, blaspheming, drunkenness and *gluttony*, and all manner of *debauchery*, yea, *murder* it self walks unpunished in the streets, and only he that departs from evil makes himself a prey. What *wonder* then, if such as those one day hide *themselves in dens and holes, and cry to the rocks and mountains to fall on them, and hide them from the face of him that sits on the Throne, and from the wrath of the Lamb*? Rev. 6. 25, 26. *Oh what will persecutors of godliness do, when Jesus Christ shall appear in flaming fire, taking vengeance on them that know him not, and obey not his Gospel?* 2 Thess. 1. 8. Will they not then be dumb speechless, and have never a word to say for themselves, as that man that had not on his *wedding garment*? Matth. 22. 12. *But oh beloved! Let that grace that hath appeared to all men, teach us to deny ungodliness and worldly lusts, that we may live soberly, righteously and godly in this present world*, Tit. 2. 11, 12. Follow the Lamb resisting Satan, shunnig Sin, and separating from the Evil World.

6. Make the Word of God your Rule, and the Spirit of God your Guide.

To the Law and to the Testimony, if they speak not according to this Word, because there is no light in them, Isa. 8. 20. *We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts*, 2 Pet. 1. 19. *All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*, 2 Tim. 3. 16. *Howbeit, when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; he will shew you things to come*, John 16. 13. The Scripture is a Rule before us to *shew us where we must go*: The Spirit is a word behind us, to enable us to go according to the Direction of that Word: The word of God is a compass by which we are to direct our Course; the Spirit is the great Pilot, that steers us in our course. We have no eyes to see the Word, till the Spirit enlighten them; we have no ears to hear the Word, till the Spirit open them; whe have no hearts to obey the Word, till the Spirit bow and incline them. By the Word of God we know the mind of the Spirit, and by the efficacy of the Spirit, we feel the efficacy of the Word. The Word of God shews us the way, and the Spirit of God leads us the way which the Word points out. The Spirit of God is ready to expound the Word of God, and to make it plain to our understanding. The *Holy Ghost* is the Churches Interpreter; he gives the Scripture. The Word is Gods Councellor, to discover the path in which we are to walk; the Spirit is the Counsel-

unſel of God, that teacheth us how to walk in that path. he Word is a Cryſtal Glaſs, which ſhews us our duty; the irit gives us ſight to ſee our duty: If God had not put his irit into our hearts, as well as his Word in our mouths, we ould never have arrived at the haven of peace. *Auſtin* lls the Scripture as it were the Epiſtle of God to the crea-res, by which we underſtand the very heart of God. *God mighty* hath in the Sacred Scriptures as it were unbowelled inſelf and unfolded all his Counſel to the Creatures, as far it is neceſſary to be known, for their direction and guidance everlaſting life.

There be many that walk by falſe Rules.

Some by Opinions. 2. Some by Cuſtoms. 3. Some by Provi-nce. 4. Some by Conſcience. 5. Some by their own Reaſon. Some by mens Examples. 7. Some by their *Luſts.*

But O my dear Friends, let me beſeech you to walk by ne of theſe falſe Rules, but keep cloſe to the Word and Spi-t of God.

7. Be faithful and fruitful. *Therefore my Beloved Brethren be ſtedfaſt and unmovable, always abounding in the work of the rd, forasmuch as ye know your labour is not in vain,* 1 Cor. 15.

1. Every one that beareth not good Fruit is hewen down nd caſt into the Fire; Chriſtians muſt be fruitful and not aithful: See that you bring forth good fruit and much ruit.

1. *Sincerity*; which is not a ſingle grace, but the Soul of all races. *Behold, Thou deſireſt Truth in the inward parts,* Pſal. 1. 6.

2. *Humility*; A grace moſt prevailing with *God* for the btaining of all Graces. *Take my yoke upon you, and learn of e; for I am meek and lowly in Heart, and ye ſhall find reſt your Souls.*

3. *Prudence*; The patient Chriſtian is the beſt for waiting, ut the *prudent Chriſtian* is the beſt for working. *Be wiſe as erpents and harmleſs as Doves,* Mat. 10. 16. We muſt have nocency with our wiſdom, elſe our wiſdom is but craftineſs; nd we muſt have wiſdom with our innocency, or elſe our in-ocency is but weakneſs: We muſt have the harmleſſnes of the ove that we may not wrong others, and we muſt have the rudence of the Serpent, that others may not abuſe and cir-umvent us; not to wrong the Truth by Silence, there is the nocency of the Dove; *and not to betray our ſelves by raſh-eſs, there is the wiſdom of the Serpent.*

4 *Patience, here is the Patience of the Saints,* Rev. 13. 10. ev. 14. 12. The way to bring the *World* under, is for us to be *atient* under them.

My

5. *Self denial: If any Man will come after me, let him de himself and take up his cross and follow me,* Mat. 16. 28 faithful in your promises, and in your purposes, be faithful the ways of God and cause of God: Oh do not begin w the Lamb, and end with the Beast, but *be thou faithful u Death and I will give thee a Crown of Life,* Rev. 2. 20. Ke your lights burning, your lamps shining, your loins girde your Consciences wakened, your garments unstained and yo Spiritual Armour constantly on, and closely girt.

6. Have a care of reporting and believing, the worlds repor of the People of God.

Those that have a good conscience, have not always a goo name. The people of God in this life are called by the wicke Troublers, Seditious, Rebellious and what not? An old devi of that old Serpent to perswade the troublers of *Israel* upo *Elijah*, the Chariot of *Israel*, 1 Kings 18. 17. 2 Kings 2. 1 *Jeremiah* for speaking against their sins and wickedness, an denouncing God's judgments against them, is judged worthy death, *Jer.* 26. 8, 9. So *Jer.* 38. 4 The wicked Nobles petitio the King to murder him, under the pretence that he sought n the good of the People, but the hurt. So *Amos*, for speak ing against the Ambition of the King's Court is charged wit Treason against the King's Person, *Amos* 7. 10, 13. So *Paul* an *Silas*, for Preaching up the Kingly Power of *Jesus Christ*, a accused by the envious *Jews* and rude Multitude, for turning th World upside down and breaking the Decrees of *Cæsar*: Ye *Christ* himself had this laid to his charge; Mark what the Je say of him, *And they began to accuse him, saying, we found thi fellow preverting the Nation and forbidding to give Tribute t Cæsar, saying, that he himself is Christ a King,* Luke 2. 3, Mat. 17. 18. And for this have the Servants of God in all Ag been accused and persecuted, killed and stoned, *Mat.* 27. 3 *Acts.* 7. 52. Now if they did so to the green tree, no wonde if they do it to the dry If the Lord and Master was called a enemy to *Cæsar*, no wonder if those of his household be ca led so; our integrity will not secure us from infamy: Th choicest of Professors have had black marks in the World's C lendar. It is usual for those who live in Treason and Rebell on against the King of Heaven, to slander his Servants wi Treason and Rebellion against the Kings of the Earth.

But, my dear Brethren, take heed of this, for as the death the Saints is precious, so the names of the Saints are precio in God's account. The World will father a hundred lies upo the Lord's People. *Men shall revile you and persecute you an shall say all manner of evil against you falsly for my sake,* Ma 5. 11. 2 Tim. 2. 9. wicked men hate them that *God* loves. ut *God* will roll away the *reproaches* of his *People*, he w

cuse their innocency and righteousnes to break forth as the Sun at Noon day and their names shall be in everlasting remembrance. Yea, at the great day *God* will clear their innocency before Men and Angels and all the World.

9. *Keep* in with *God*, now *Men are out with you.*

But it is good for me to draw near to God. I have put my trust in the Lord God, that I may declare all thy works, Psal. 73. 28. *He that dwelleth under the shadow of the most high no Plague shall come nigh him. He will give his Angels charge over thee,* Psal. 9. 1, 10. *Tho the Figtree should not blossom, and there be no fruit in the Vine, though the labour of the Olive should fail, and the fields shall yield no meat; the Flock shall be cut off from the Fold and the herd from the Stall; yet I will rejoyce in the Lord, I will triumph in the God of my Salvation,* Heb. 3. 18. *The name of the Lord is a strong Tower and the Righteous runneth into it and are safe,* Jam. 4. 8. *Draw near to God and he will draw near to you.* This is a great comfort to the people of God, tho they be as *Lillies* among *Thorns* and as *Sheep* among *Wolves* they have a God to go to. *Come, my People, enter into thy Chambers and shut thy doors about thee: Hide thy self as it were for a little moment, until the indignation be overpast,* Isa. 26. 20. Let the World frown and friends forsake you, God can sweeten all your enjoyments: Keep in God's way and you will be sure of *God's* protection. Do you keep *Gods* precepts and *God* will keep your persons; Do what *God* commands and avoid what God forbids, and then you need not fear what Men can do to you. If you would have God to take care of you, you must cast your care upon God, wait on him and walk with him, obey his precepts and believe his promises.

O Beloved, let wicked men fall out with us as much as they will, if we keep in with God: therefore my Beloved, above all things get Communion with God, and keep Communion with God; Communion with God will yield you two Heavens, a Heaven upon Earth and a Heaven after Death. All Saints shall enjoy a Heaven when they leave the Earth. Some Saints enjoy a Heaven whilst they are on Earth. He enjoys nothing that wants Communion with God.

10. Live above the love of Life and the fear of Death: *For whosoever will save his life, shall lose it, and whosoever will lose his life for my sake shall find it.* Mat. 16. 25. *If any man come unto me, and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea and his own life also, he cannot be my Disciple,* Luke 14. 16. He that loves Christ more than his life, will be sure to live and to keep both. He that goes out of God's way to avoid danger, shall certainly meet with danger: *Ye are not your own, for ye are bought with a price, therefore glorifie God in your body and in your spirit, which are God's,* 1 Cor. 9. 19, 20.

My

My dear Friends, let us live above ſuffering and fears, though we cannot live without ſuffering; in the world you ſhall have tribulation, *but be of good chear, I have overcome the World.* I have overcome the world in you, *John* 16. 33. He that loves Chriſt above his life, will let life go rather than Chriſt.

Conſider my beloved, Chriſt and the Cloud of Witneſſes and Martyrs that are gone before and paſſed over and through all thoſe floods and ſafely arrived to ſhoar, and are now in Heaven with God and Chriſt and holy Angels, where there is fulneſs of joy and Pleaſures for evermore. *Thou wil ſhew me the path Life. In thy preſence is fulneſs of Joy and at thy right hand there are pleaſures for evermore,* Pſal. 16. 11 Oh the joy that they enjoy! Oh the Rivers of Conſolation that flow from God! *Therefore are they before the Throne of God and ſerve him day and night in his Temple, and he that ſitteth on the Throne ſhall dwell amongſt them. They ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on them, nor any Heat, for the Lamb which is in the midſt of the Throne ſhall feed them, and ſhall lead them unto living Fountains of Water, and God ſhall wipe away all tears from their eyes,* Rev. 7. 15, 16, 17. Who are they that have all this honour, glory, joy and bleſſedneſs in Heaven; for this, *v.* 14. *Theſe are they which came out of great tribulation and have waſhed their Robes and made them white in the blood of the Lamb,* The ſweetneſs of the Crown which Believers ſhall receive, will make them amends for the bitterneſs of the Croſs they carried.

11. Deſire better hearts more than better times, O *Jeruſalem, waſh thine heart from wickedneſs that thou mayſt be ſaved: How long ſhall thy vain thoughts lodge within thee,* Jer. 4. 14. *For out of the heart proceed evil thoughts, murthers, adulteries, fornications, thefts, falſe witneſſes, Blaſphemies,* Mat. 15. 19. *The heart is deceitful above all things and deſperately wicked, who can know it?* Jer. 17. 9. O beloved, inſtead of reforming, we are complaining of wicked men, more than of wickedneſs; of their Cruelty more than our Apoſtaſy; of their injuries againſt us, more than our injuries againſt God: We pore too much upon ſecond Cauſes, or complain of Inſtruments, not of our ſelves. We have been a long time in ſinning and we had need be a long time in repenting: The times had not been ſo bad, had we not been ſo bad; and the times would ſoon be better, if we were but better. Alas, beloved, we have ſinned ſuch ſins as unrighteous men could not ſin, againſt the cleareſt Light, and the cleareſt Love; the better God hath been to us, the worſe we have been to him; hath loaded us with his Mercies, and we have wearied him with our ſins: Oh let us blame our ſelves more, and the times leſs: Let us turn unto the Lord, that he may turn to us in love and mercy: Let our hearts go

but to him, that his heart may come unto us, oh beg and cry for better hearts, for ſincere hearts, for that is it God looks at, and calls for. *Prov.* 13. 26. *My Son gove me thy heart.* Our hearts are always out of tune to ſerve God, but never out of tune to ſerve ſin: or if we had never ſo good times, and not good hearts, it would rather hurt us than bleſs us.

12. Grow downward in humility and inward in ſincerity. *Unto me who am leſs than the leaſt of all Saints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt*, Ep. 38. *And whoſoever ſhall exalt himſelf ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted.* Mat. 23. 12. *Put on therefore (as the Elect of God holy and beloved) bowels of Mercy, kindneſs, humbleneſs of mind, meekneſs, long ſuffering*, Col. 3. 10. *Be cloathed with humility; for God reſiſteth the proud and giveth grace to the humble; humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time*, 1 Pet. 5. 5, 6. Bring up your will to God, that God may bring down his will to you, Be low in your own eyes, keep a low eſteem of your ſelves, abhor pride and flie from it; be inwardly ſincere, as well as outwardly humble; do not look heavenward by your profeſſion, and hellward by your converſation: He that lives in ſin is dead in ſin, *Eph.* 2. 1. *Grace be with all them that love our Lord Jeſus Chriſt in ſincerity*, Eph 6. 24. Let your hearts be upright with God and walk as thoſe that have God for their portion; knowing there are many eyes upon you; the eye of God, the eye of Chriſt, the eye of Angels, the eye of Saints, the eye of the World, and the Devil eyes you too; therefore walk wiſely and ſincerely: Be like the King's Daughter all glorious within, *Pſal.* 15. 3 *She is all glorious within*, though within is not all her glory; her cloathing is of wrought gold: Do not think your ſelves good becauſe others think ſo. Alas, the beſt mens confidences of us, are poor evidences for Heaven: The beſt teſtimony is that within us and above us. See therefore that ye grow in grace and delight in holineſs, bring forth much fruit, live ſtill as before the living God; take heed of hypocriſie and apoſtaſie; make it your daily buſineſs to walk with God; be much in the exerciſe of humility, humility will exceedingly adorn your profeſſion: Do not place Religion in a few good words, when the ſubſtance is neglected, but live as you would die; live to day as if you were to die to morrow.

13. Do good to thoſe that be good. *He hath ſhown thee, O Man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love Mercy, and to walk humbly with thy God?* Mat. 6 8. *That they do good, that they be rich in good works, ready to diſtribute, willing to communicate*, 1 Tim. 6. 18. *But to do good and communicate forget not: For with ſuch Sacrifices*

God is well pleased, Heb. 13. 16. *Pure Religion and undefiled before God and the Father is this; to visit the Fatherless and Widow in their Afflictions*, James 1. 22. Forget not to contribute to the necessities of poor Saints: think that God hath given you your Estates for such a time as this.

Oh Beloved, what an opportunity have you now to do good, if Satan do not hinder you? Are there not many of Christs Ministers now in want, and Members in want? Some in Prison, and others out of Prison: *Remember those that are in bonds, as bound with them that suffer adversity, as being your selves also in the body*, Heb. 13. 3. There be many Men that have a great deal of this Worlds wealth and riches and goods in their hands and in their houses; but they have no grace in their hearts, and therefore they do no good with their goods of this world: they live so unfruitful, that their lives are scarce worth a prayer, nor their deaths worth a tear. Men may as well go to hell for not doing good, as for doing evil; he that bears not good fruit is as well fuel for hell as he that bears bad. You may not be outwardly bad and yet not inwardly good, you may be as far from grace as from vice: Men are not so much sent to hell for doing evil, as not for doing good: *For I was an hungred and you gave me no meat; I was thirsty and ye gave me no drink*, Mat. 25. 42. The rich glutton was in hell torments not for persecuting *Lazarus*, but not believing *Lazarus*. *Meroz* was cursed by the Angel, not because they fought against the Lord, but *because they came not out to help the Lord against the mighty*, Jud. 5. 23. It is one of the greatest Mercies in the World, for God to give a Man a heart to do good with that he hath given him.

O Beloved, be always a doing good and hating evil; look not only where you may get good, but where you may do good. Labour to be helpful to the Souls of others, and to supply the wants of others.

14. Chuse chastisement before defilement. Moses *when he was come to years, refused to be called the Son of Pharaohs Daughter, chusing rather to suffer affliction with the People of God than to enjoy the pleasures of Sin for a season*, Heb. 11. 24, 25. *Ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in your selves, that ye have in heaven a better and an enduring substance*, Heb. 10 34. So the three Children chose burning in the fiery Furnace, before bowing to the Golden Image, Dan. 3. 17, 18. *We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery Furnace, and he will deliver us from thee, O King, we will not serve thy Gods, nor worship the Golden Image thou hast set up.* So Daniel chose suffering before sinning; and 'tis said of those in

11. 35.

11. 35. *They accepted not of deliverance, and others were tortured, not accepting deliverance, that they might obtain a better Reſurrection.*

Oh Beloved, there is more evil in the leaſt ſin againſt Chriſt, than the greateſt ſuffering for Chriſt.

1. Our ſufferings for Chriſt are but light, 2 *Cor.* 4. 17 2. But ſhort, but for a moment. 3. Chriſt ſtands by us in our Sufferings. 4. Our Sufferings are ordered by the Father. 5. Our Sufferings ſhall not hurt our Souls.

6. God gives us the beſt of comforts in the worſt of times; we have moſt of conſolations from God, when we have moſt of tribulations from men: As our ſufferings do abound, ſo our conſolations do abound; when the burden is heavieſt upon the back, then the peace of conſcience is ſweeteſt and greateſt within. Therefore my dear Brethren, keep your ſelves out of the puddle of this World, and from the evil of this World, and if you muſt ſin or ſuffer, chuſe ſuffering before ſinning.

15. Think not the worſe of Godlineſs becauſe it is frowned upon; nor the better of Ungodlineſs becauſe it is ſmiled upon.

For bodily exerciſe profiteth little, but Godlineſs is profitable unto all things, having the promiſe of the life that now is, and of that which is to come, 1 Tim. 4. 8. *Yea doubtleſs, and I count all things but loſs for the excellency of the knowledg of Chriſt Jeſus my Lord for whom I have ſuffered the loſs of all things and do count them but dung that I may win Chriſt,* Phil. 3. 8. *And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them,* Eph. 5. 11. *For the wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord,* Rom. 6. 23.

O Friends, think not the worſe of holineſs becauſe it is reproached and ſcorned and perſecuted by wicked Men and Devils; nor the better of wickedneſs, becauſe wicked men love it, and follow it and ſay, it is in vain to ſerve God; *and what profit is it that we have kept his Ordinances and that we have walked mournfully before the Lord of Hoſts,* Mal. 3. 14. But there is a time coming, when ungodly Men will be glad of ſome of that holineſs that now they deſpiſe, but they ſhall be as far from obtaining it, as they are now from deſiring it; let us therefore love holineſs and hate wickedneſs: *For without holineſs no Man ſhall ſee the Lord,* Heb. 12. 14. Holineſs is the only way to happineſs. We muſt not dreſs our ſelves for another World, by a Looking-glaſs of this World: *Thou ſhalt not follow a multitude to do evil,* Ex. 23. 2. *For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the Croſs of Chriſt, whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is their ſhame*

who mind earthly things, Phil. 3. 18, 19. The Children of God muſt be harmleſs in their actings, and blameleſs in their walkings.

16. Prize the Word of God by the worth of it, that you may never come to prize the Word of God by the want of it.

How ſweet are thy words unto my taſt! Yea ſweeter then honey to my mouth, Pſal 129.10. *It is ſweeter than the honey and the honey comb*, Pſal. 19. 10. *O how do I love thy Law!* Pſal. 129. 95. I love thy Commandment above Gold, *yea, above fine Gold.* The Law of thy mouth is better *to me than thouſands of Gold and Silver*, Ver. 72. *As new born babes deſire the ſincere milk of the Word, that ye may grow thereby*, 1 Pet. 2. 1, 2. *Let the Word of God dwell richly in you*, not only *with you*, but *in you*, Col. 3. 16. Oh let us with *Job*, eſteem the Word of God above our neceſſary food, *Job* 23. 12. And with *David*, above our Gold and Silver. The delight of a Saint in God's Word, overtops all his creature delight: Wicked men can delight in the creatures of God, but not in the word of God; they can delight in the gifts of God, but not in the God of gifts: O let us love the Word, and prize the Word; it is the Sun of the Chriſtian World. As the Sun is the light of the Natural World, and without it the World is but a Chaos and a Dungeon full of Darkneſs; ſo is the Word of God the light of the Spiritual World, without which a Chriſtian is in an eternal night. Take away the Scripture and there will be no certainty to direct Men what is to be done, or what is to be believed, all falſe ways are here diſcovered, all ſins are here forbidden, all holineſs is here commanded. Here you may ſee every action and motion of your lives, as a ſtep to life, or as a ſtep to death; as a ſtep heaven-ward, or a ſtep hell-ward; O therefore prize the Word and obey the Word.

1. It is a *plain Word*. 2. It is a *perfect Word*. 3. It is a *ſure Word*. 4. It is an *uniform Word*. 5. It is a *powerful Word*; it is the ſaviour of life unto life, unto them that believe.

O Beloved, let us read the Word and abide in the *Word*; *if you continue in my Word, then are ye my Diſciples*, John 8. 11. Now the leſs you hear, the more do you read, that little Book of the *Revelation* and *Daniel* eſpecially.

17. Have a care of the Whore of *Babylon*'s Golden Cup and ſweet Wine.

And the Woman was arrayed in Purple and Scarlet Colour; and decked with Gold and Precious ſtones and Pearls, having a golden Cup in her hand, full of abominations and filthineſs of her Fornication, Rev. 17. 4. *And the Serpent caſt out of his mouth water, as a Flood after the Woman: That he might cauſe her to be carried away of the Flood*, Rev. 12. 15. Let me beſeech you to have a care of this, and keep your ſelves from the, be

the Virgin-Spouse of Christ, which followeth him whereſoever he goeth.

My dear friends, keep your ſelves from four things.

1. From falſe Teachers; the Devil hath his Miniſters as well as Chriſt. *Beware of falſe Profits which come to you in Sheeps cloathing, but inwardly they are ravening Wolves*, Mat. 7. 15. *Yea, they are greedy dogs, which can never have enough and they are Shepherds that cannot underſtand, they all look to their own way, every one for his gain from his quarter*, Iſa. 56. 11. Oh falſe Teachers do not feed the Flock, but fleece the Flock; they do not convert but pervert; they do not ſeaſon but poiſon; they do not edifie to ſalvation, but edifie to damnation, inſtead of ſaving Souls, they kill Souls; ſo they have but the Peoples goods, they care not tho' the Devil have their Souls; they are not rightly called, rightly qualified, nor rightly ordained: *Their courſe is evil, and therefore is not right.* They are like dogs and Wolves combining together to macerate the Flock of Chriſt. O therefore keep your ſelves from *Babylons* Merchants, that make Merchandize of the Souls of Men. *Rev.* 18. 13. O the ſins of *Teachers*, are the *Teachers* of ſins. *From falſe Doctrine: But there were falſe Prophets alſo among the People, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them and bring upon themſelves ſwift deſtruction*, 2 Pet. 2. 10. *Be not carried away with divers and ſtrange Doctrines; for it is a good thing that the heart be eſtabliſhed with grace, not with meats*, which have not profited them that have been occupied therein, *Heb.* 13. 9.

I beſeech you alſo in the Lord, my dear Brethren, that you do not carnally comply with, nor ſuperſtitiouſly conform to the inventions of men: *But ſtand faſt in the Liberty wherewith Chriſt hath made you free*, Gal. 5. 1.

3. *From falſe Worſhip; If any man worſhip the Beaſt and his Image and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the Wine of the Wrath of God, which is poured out without mixture into the Cup of his Indignation, and he ſhall be tormented with Fire and Brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb*, Rev. 14. 9, 10. *Ye worſhip ye know not what, God is a Spirit and they that worſhip him muſt worſhip him in Spirit and in Truth*, Jo. 4. 23, 2. As there be ſome in the World that Worſhip falſe *Gods*; ſo there be others that worſhip the true *God* with falſe worſhip. They that worſhip the Beaſt, worſhip the Devil, *Rev.* 13. O meddle not with falſe worſhip, with vain worſhip and will-worſhip; Worſhip God as he teacheth us to worſhip him. Our work is to depend on Chriſt's work, our outward working to depend on Chriſt's inward working.

4. From false Opinions, from Error and Sedition: Let your hearts be upright, your judgment sound and your lives holy. Love the truth, obey the truth and hold fast the truth.

Now beloved let me beseech you for God's sake and for Christ's sake and for your Soul's sake, keep your selves from false teachers, from false Doctrine, from false worship, from false opinions. If you will be tasting and sipping of *Babylons* Cup, you must resolve to receive more or less of *Babylons* Plagues.

18. Be one with every one that is one with Christ. *Endeavouring to keep the Unity of the Spirit in the bond of peace: There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of us all, who is above all, and through all, and in you all,* Eph. 4. 3, 4, 5, 6. *Every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the Children of God, when we love God and keep his Commandments,* 1 John 5. 1, 2. *He that loveth not his Brother whom he hath seen, how can he love God, whom he hath not seen!* John 4. 26.

O consider what a dishonour it is to the Gospel, that those that professe themselves Sons of the same *God*, *Members* of the same Christ, temples of the same Spirit, heirs of the same Glory, should be at a jarring one with another.

It is strange and unnatural, that *Lillies* should prove Thorns to one another! That those who are Saints in Profession, should be Devils in practice one to another! That Gods Diamonds should cut one another? For Wolves to devour the Lamb is no wonder, but for one Lamb to devour another, is a wonder and monstrous: Oh that Christians, instead of loving one another, should hate one another! Oh how unlike are we to that God whom we professe to be our God! He is full of *Love*, full of *Goodness* and full of *Mercy* and *Patience*, O but *Christians* cannot bear and forbear one with another. O do not wicked men warm themselves at the sparks of our Divisions and say, *it is as we would have it.*

O Beloved, hath not God made his Wrath to smoak against us for the Divisions and Heartburnings that have been amongst us? Oh that you would lay this to heart and throw away all Discord and Division and Heart-burnings; and labour for an oneness in love and affection with every one that is one with Christ: Oh labour for a healing Spirit. You cannot love God if you do not love the people of God. *If any Man saith, he loveth God, and hateth his brother, he is a lyar, let brotherly love continue:* Heb. 13. 1. *They that feared the Lord spake often one to another,* Mal. 3. 16. Christ's Doves should always flock together. There be many that cannot love a man unless he be of their Opinions, or a Member of their Church, tho

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he be a Member of Christ, every Man hath a good opinion of his own Opinions: But alas, beloved, it is not this opinion, or that opinion, this way, or that way, will bring a man to heaven, without Faith in *Christ*; and he that hath faith in Christ, hath right to all the Ordinances of *Christ* and *Promises* of *Christ* and *Privileges* of *Christ*, therefore let me beseech you to love every man that is a godly man, let him be of what way and form he will. *And the multitude of them that believed were of one heart and of one soul*, Acts 4. 28.

19. Love *Christ* with a Love stronger than life, who loved us with a love stronger than death. *Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down my self; I have power to lay it down and I have power to take it again*, Jo. 10. 17, 18. *This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the World to save Sinners*, 1 Tim 1. 15. Christ's love to us was stronger then death, he died for love, he laid down his life to save our lives? He loves us as the Father loves him, *John* 15. 9. *As the Father have loved me, so have I loved you; continue ye in my love.* Oh the Scripture hath exceeding high expressions of his affection to us. Now beloved, if he died for us and suffered for us and set his heart upon us to love us and to delight in us, how ought we then to love him again! *Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind*, Mat. 22. 37, 38. *Whom have I in Heaven but thee? And there is none upon Earth that I desire besides thee*, Psal. 73. 25. *Unto you therefore which believe he is precious*, 1 Pet. 2. 7. O let our hearts be full of love and affection to Christ. Love will braed courage and cast out fear, slavish fear before God and carnal fear before men. God can keep us from the *torments* of men, but Men cannot *keep us* from the *torments of God*. Whilst we stand by *God*, *God* hath promised to stand by us. Therefore be not afraid of any Authority that stand in opposition to the Authority of Christ. None can promise us better than Christ can. None can threaten us worse than Christ can. Can any Man promise us a thing better than *Heaven*? Can any Man threaten us with a worse than *Hell*? *Heaven* is promised to those that love him and *Hell* the portion of those that hate him. O my dear Brethren, let us love *Christ* with a love stronger then death: So did *Paul* and the rest of the Apostles; *Who shall separate us from the love of Christ*? *Shall tribulation, or distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword*? Rom. 8. 35. *Love is stronger than Death; many waters cannot quench it, neither can the floods drown it*, Cant. 8. 6, 7.

20. Be every day as serious in your Preparations for death as if it were your last day.

All the days of my appointed time will I wait untill my change come, Job. 14. 14. *This night thy ſoul ſhall be required of thee*, Luke 12. 20. *For what is your life? it is even a vapour, that appeareth a little time and then vaniſheth*, James 4. 14. *Behold thou haſt made my days as an hand breadth, and mine age is as nothing before thee; verily every man at his beſt ſtate is altogether vanity*, Pſal. 39. As no Saint knows when that time and hour ſhall be, ſo no wicked Man knows when it ſhall not be. To live without fear of death, is to die living; to labour not to die, is labour in vain. Men are afraid to die in ſuch and ſuch ſins, but not afraid to live in ſuch and ſuch ſins: Oh the Hell of Horrors and Terrors that attend thoſe Souls that have their greateſt work to do when they come to die! Therefore as you would be happy in death and everlaſtingly bleſſed after death, prepare and fit your ſelves for Death. Did *Chriſt* die for us that we might live with him, and ſhall not we deſire to die and to be with him? A Believers dying-day is his Crowning-day. *And I heard a voice from Heaven ſaying unto me, write, Bleſſed are the dead which die in the Lord from henceforth, yea, ſaith the Spirit, that they may reſt from their Labour, and their works do follow them*, Rev. 14. 13.

Oh I beſeech you my dear Brethren, every day ſpend ſome time in preparation for, and meditation of, Death, Judgment, Hell, Heaven and Eternity. Eternity is a ſum that can never be numbred, a *line* that can never be meaſured, *Eternity* is a condition of everlaſting *ſorrow*, or everlaſting joy. O think of this, and ſpare for this every day before the night death comes.

And thus, my beloved, I have given you theſe twenty precious directions for your Souls.

I ſhall leave this Book with you as *a Legacy* of my deareſt Love, my deſire in all this, is your happineſs here and your bleſſedneſs here-after. My earneſt and humble deſire of you is, that you would mind this Book and my former Treatiſe, nor only read them, but reform your lives by them: O do your duty, love your duty and live your duty, that you may be made meet to be partakers of the inheritance of the Saints in light; which is and ſhall be the earneſt and conſtant prayer of one that eſteems it a moſt glorious Priviledg to be of the number of thoſe who follow the *Lamb* whitherſoever he goeth.

WIL. DYER.

REVEL. 14. 6.

Theſe are they which follow the Lamb whitherſoever he goeth.

THE Title of this Book tells you it is the *Revelation of* John, and *John* tells us, *Ch.* 1. 1. It is the *Revelation of Jeſus Chriſt*; Chriſt's *Revelation* to *John* and *John's Revelation* to us.

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The Command of this Book is ſet forth, Ch. 1. 19. *Write the things that are, and the things that ſhall be hereafter.* And into theſe two parts this Book is divided.

1. A Revelation of things that are referred to the ſeven Churches of *Aſia.*

2. A Revelation of the general State of the Church to come; and that from *Johns* time unto the ſecond coming of the Lord.

The words of this Book are the true ſayings of the true God, they are therefore *true and faithful,* Chap. 22. 6.

The matter of this Book ſo much concerns the good of the Church, that Jeſus Chriſt commandeth every one that hath an ear to hear, to hearken what the Spirit of God ſaith unto the Church; and to ſhew how earneſt Chriſt Jeſus is to all his Members and Servants acquainted with things revealed in this Book, this Charge He repeats eight times over, as this Book ſhews, *Chap.* 2. 7, 11, 29. And *Chap.* 3. 6, 13, 22. And *Chap.* 13. 9.

A Bleſſing is pronounced upon the Reader, Hearer and Doer of the things written in this Book. *Chap.* 1. 3. Oh what can be ſaid more, or more effectually, to ſtir us up to hear and read, than Bleſſedneſs? *And bleſſed is he that keepeth the words of the Prophecie of this Book,* Ch. 22. 7. But how ſhall we keep them, except we know them, & how ſhall we know them, except we read them?

The excellency of this Book is ſuch, as neither Man nor Angel, none in Heaven nor Earth, or under the Earth, was found worthy ſo much as to *look* into it, till Jeſus Chriſt went and *took* it out of his *Fathers hand to open it to us,* c 5. 3.

The Bleſſed Saint *John* could not but weep for fear leſt this Book ſhould have been kept cloſe from him and the Church, ſo earneſt was he to know thoſe things which we neglect to know. *Chap.* 5. 4.

This Book is a moſt precious Jewel which Chriſt hath beſtowed upon his Church in the latter days; and 'tis our greateſt duty to look into it, read it, ſtudy it, open it, and expound it, that all the people may be *acquainted* with it; eſpecially in theſe times; for now in this Age, is and ſhall be the very heat of the War, and brunt of the Battle, betwixt God and *Belial,* betwixt Chriſt and Antichriſt, betwixt the Lamb's followers and the Beaſt's followers, now this Book layeth all open, and plainly tells us what ſhall be the iſſue and ſucceſs in the day of Battle? Which ſide ſhall have the *victory,* and which ſide ſhall go down, *Ch.* 17. 29. And certainly the Sons of *Belial* ſhall not prevail; the date of their Reign is almoſt out, and the time draweth on a-pace, wherein both they and their Beaſt ſhall be laid in the duſt.

This Book ſheweth the riſing of the Beaſt, the declining of the Beaſt, and the ruine of the Beaſt, *Chap.* 18.

Our Lord Jesus hath shewed us in this Book the sorrows, sufferings, afflictions, and tribulations, which the Church was to meet withal in the latter times, *Chap.* 11. 7. and *Chap.* 12. 14, 15. and *Chap.* 13. 7.

And her deadly and cruel Enemies, the whore of *Babylon*, the mother of Harlots, the Beast, the false *Prophet*, and the great Red Dragon which maketh war against her, and casteth out floods after her, *Chap.* 12. 17. This Book sheweth us likewise the true State of the true Church upon earth; she is, where she is, how she is, and what she shall be hereafter; and that before the slaying; and after the slaying.

1. Before the slaying time, the true Church was in the Wilderness, *where she hath a place prepared her of God, that they should feed her there a thousand two hundred and threescore days*, Chap. 12.

2. Before the slaying of the Witnesses, the true Worshippers of God are in a low condition; in heavines and sadness, in sack cloath and ashes, in a mourning and suffering state, being scatter'd and dispersed here and there, as *Israel* was of old. But tho this be the condition of the poor Woman in the *Wilderness*, yet she is not without comfort; she may take comfort in three things.

1. That God prepared a place for her. 2. That God nourished her, and locked her up in his Chamber of Providence.

3. That God numbered her days of suffering. The tribulation of the Saints of the Old Testament is reckoned up still by years as the bondage of *Egypt* four hundred and thirty *years*, and the captivity of *Babylon* seventy years, but under the New Testament by days. *Ye shall have Tribulation ten days*, Chap. 2. 10. *And the two witnesses shall lie dead three days and a half*, Chap. 11. 6. So the Woman was to be in the wilderness *a thousand two hundred and threescore days*

The Church is compared to a woman for four Reasons.

1. As a Woman is weak and feeble, so is the Church, and can do nothing without Christ, *Joh* 15. 5. 2. As a Woman is useful and fruitful, so is the Church, *Joh.* 15. 2, 9. As a Woman is fair and beautiful, so is the Church, *Ezek.* 16. 13. As a Woman is full of Love and Affection, so is the Church, *Cant.* 2. 5.

2. Under the slaying time, the true Worshippers of God, and Witnesses of Jesus Christ, *lie dead in the street of the great City which is spiritually called* Sodom *and* Egypt, *Cor.* 11. 8. That is in Antichrist's Kingdom and Dominions. *The Woman which thou sawest, is that great City which reigneth over the Kings of the Earth*, Chap. 17. 4.

She is called *Sodom*, for her filthiness and wickedness? and *Egypt*, for her cruelty, and oppression, *Chap.* 17. 18.

The true servants of God, and Members of Jesus Christ, that bear witness for him against the evils of the Beast, and against the evils of the World, are here called two Witnesses.

1. Because

1. Becauſe of the fewneſs of them. 2. Becauſe two is a number ſufficient to bear witneſs, *John* 18. 17. 3. Becauſe Anti-chriſt's *Beaſts* are called two, *Chap.* 13. 4. They are called witneſſes for ſix Reaſons.

1. Becauſe their work is to bear witneſs for Chriſt and his truth, againſt the World, the Fleſh, and the Devil, a true believer is to bear a threefold teſtimony to and for Chriſt; a word-teſtimony, a life-teſtimony, and a bloody-teſtimony, *Heb.* 12. *John* 5. 33.

2. Chriſt's Members are called Witneſſes becauſe they ſtand up for Chriſt to maintain his Name, his Honour, his Cauſe, his Truth, his Worſhip, his Glory in the world, *Dan.* 3. 17. and chap. 6. 13. *And ye killed the prince of life, whom God hath raiſed from the dead, whereof we are witneſſes*, Acts 3. 15. *Be it known unto you all, and to all the people of* Iſrael, *that by the name of Jeſus Chriſt of* Nazareth, *whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you all*, Acts 4. 10, 11, 12.

3. The Lamb's followers are called Witneſſes, becauſe they keep the teſtimony of Jeſus Chriſt, *Rev.* 12. 19. *chap.* 6. 2. A teſtimony of all the Officers, Works, and Kingdom of Jeſus Chriſt, as *King of Saints*, and *King of Nations*.

4. God's choſen and precious ones are called Witneſſes, becauſe they do appear boldly and openly for his Truth; they own it, they love it, they publiſh it, they hold it faſt, and ſuffer for it, who through the teachings of the Spirit are found in the practice of Chriſt's appointments; they cannot deny the truth, which is a Teſtimony to it, *Acts* 24. 14.

5. The true Worſhippers of God are called Witneſſes, becauſe they do bear witneſs againſt the Beaſt, and all the whole myſtery of iniquity; Againſt the Whore of *Babylon*, who hath committed fornication with Kings of the earth, *and made her ſelf drunk with the blood of the Saints*, Rev. 17. 6. Chriſt's faithful Witneſſes bear an eminent teſtimony againſt all her abominations and filthineſs, and wickedneſs; againſt the Pope, his Government, his Clergy, his Doctrine, his Worſhip, his Religion, and all his abominable proceedings, *Rev.* 19. 7.

6. Chriſt redeemed ones are called Witneſſes, becauſe in dying they bear witneſs for him, for to dye for the truth is a living ſtanding teſtimony to it. He who for Chriſt's ſake loves not his life unto the death, dies a moſt glorious Witneſs of Chriſt, chap. 12. *And they loved not their lives unto the death. And the Beaſt that came out of the bottomleſs Pit, made War againſt them, and overcame them, and killed them*, chap. 11. 7, 9.

Anti-chriſt riſeth in a double beaſt; in his civil power, and his Eccleſiaſtical power.

1. In his civil Power; ſo he makes up one Beaſt with the ten Kings, *chap.* 17. 12. *And this is the Beaſt that riſeth up out of the*

the Sea, which hath ſeven heads, and ten horns, and upon his horns ten crowns, and upon his head the name of blaſphemy, and the Beaſt which I ſaw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lyon, and the Dragon gave him his Power and his ſeat and great Authority, chap. 13. 1, 2.

2. In his Eccleſiaſtical power, ſo he makes up another Beaſt with the clergy; and this is that Beaſt that roſe up out of the Earth: *He hath two horns like a Lamb, and he ſpeaks like a Dragon*, verſe 11.

Now theſe two monſtrous Beaſts (Anti-chriſts Magiſtrates and Miniſters) ſlay the faithful Witneſſes of Jeſus Chriſt, and rejoyce over their dead bodies, and make merry, and ſend gifts one to another, *chap.* 11. 10. Oh how do graceleſs, faithleſs, Chriſtleſs Men rejoyce at the afflictions and calamities of God's people; ſaying, where is now your God, and Chriſt your King *Pſal.* 42. 11.

As touching the nature of the Witneſs, Death, we are not to conceive thereof as though the ſame were to be a corporal killing or ſlaying, but a civil killing or ſlaying, not ſo much their bodies, as their teſtimonies, deprive and ſtrip them of their Liberty, Worſhip, Ordinance, Religion, and the free exerciſe of their gifts, ſuffering not a Servant of Jeſus Chriſt to bear an open teſtimony againſt the abomination of the Beaſt, nor againſt their National wickedneſs; but make Laws againſt them, and lie in wait for them, ſtoping their mouths and impriſoning their bodies, hating and hunting them up and down, afflicting and tormenting them and taking poſſeſſion of their poſſeſſions: *Killing and ſlaying them all the day long, and accounting them as ſheep for the ſlaughter*, Rom. 8. 13. This is to be *broken in the place of Dragons, and covered with the ſhadow of death*, Pſal. 44 29. This is to be *killed all the day long*; and upon this account the witneſſes were ſaid to be ſlain.

And after three days and a half, the Spirit of life from God entred into them, and they ſtood upon their Feet, and great fear fell upon them, Chap. 11. 11. A ſpirit of boldneſs and courage, zeal, and undauntedneſs, and reſolution to appear for Chriſt, and his cauſe, againſt Anti-chriſt and the whole brood. Therefore rejoyce all ye Saints and be glad all ye upright of heart; tho the witneſſes be dead, they will not always be dead but riſe again.

3. After the ſlaying time, the true *Church* is with the Lamb on Mount *Sion*. Chap. 14. 1. *And I looked and lo, a Lamb ſtood on Mount* Sion, *and with him one hundred forty and four thouſand, having his Father's Name written in their foreheads*; which notes a fixed ſtate. *Thoſe that truſt in the Lord, ſhall be as Mount Sion, which cannot be removed*, Pſal. 12. 5. Before the ſlaying time

time lower; but after the ſlaying time the Church is very high, ſhe is rejoycing, ſhining, and tryumphing on Mount *Sion*; *and they ſung as it were a new ſong before the Throne, and before the four Beaſts, and the Elders, and no man could learn that ſong but the hundred and forty four thouſand, which were redeemed from the earth.* The true Church having gotten the glorious preſence of the Lamb in the midſt of her, and having gotten ſome victory over the Beaſt, they do rejoyce mightily. *And I heard a voice of Harpers, harping with their Harps.* But this is not till after the Reſurrection of the witneſſes, and when witneſſes are riſen, the *Church* is exceedingly joyful.

This Chapter out of *which* my Text is taken, containeth ſix principle things.

1. A lovely Deſcription of Jeſus Chriſt, and he is deſcribed by the ſimilitude of a Lamb: *Loe a Lamb ſtood upon Mount* Sion, *Ver.* 1. And *behold the Lamb of God*, John 1. 19. He is called a Lamb in a double reſpect.

1. In reſpect of his Innocency, 1 *Pet.* 1. 19. 2. In reſpect of his Meekneſs and Patience, *Acts* 8. 32.

2. A lively deſcription of the Church, the Lamb's Wife, and that from *Verſe* 1. to *Verſe* 5.

3. A Glorious deſcription of the *Church's* Miniſters. As the *Church* is in this Book called Heaven, ſo her Miniſters are called Angels. *And I ſaw another Angel flying in the midſt of Heaven, having the everlaſting Goſpel*, ver. 6. *And there followed another Angel, ſaying* Babylon *is fallen*, ver. 8. *And the third Angel followed him, ſaying with a loud voice*, &c. ver. 9.

4. Here is ſet down the Doctrine which theſe Angels preach and publiſh.

The firſt Angel publiſhed the free grace of God in Jeſus Chriſt openly againſt all *inventions* of men; *ſaying with a loud voice, Fear God and give glory to him, and worſhip him that made Heaven and Earth, the Sea and the Fountains of Waters*, ver. 7. *Namely*, that men ſhould fear God, and worſhip him, and give all glory to him, none to Creatures, none to Images, none to Anti-chriſt, he that worſhippeth the Beaſt, worſhippeth the Dragon and the Devil, *Chap.* 13.

The ſecond Angel proclaimed the utter ruine of *Babylon*, and the *deſtruction* thereof, over the world, *ſaying* Babylon *is fallen, is fallen, the great City, becauſe ſhe hath made all Nations drink of the Wine of the Wrath of her fornication*, ver. 8.

The third Angel doth ſeriouſly and ſolemnly give warning to all thoſe who ſhall yet adhere to the Beaſt, ſhewing the danger and miſery of it. *If any Man worſhip the Beaſt and his Image, and receive his mark in his Forehead, or in his Hand, the ſame ſhall drink of the Wine of the Wrath of God, which is poured out without mixture, into the Cup of his indignation, and he ſha-*

be tormented with Fire and Brimſtone in the Preſence of the Holy Angels, and in the Preſence of the Lamb. Verſe 19. 20.

5. A ſweet word of heavenly conſolation to the Saints and people of God, *And I heard a voice from heaven ſaying unto me, write, Bleſſed are the Dead which die in the Lord from henceforth they reſt from their labours, and their works do follow them,* Ver. 24.

6. The judgments and vengeance which ſhall be executed upon the falſe Church: The Spirit doth ſet it forth by a double ſimilitude, the one by rendring, the other by gathering, and that from ver. 16. to the end. God will as it were rain Hell out of Heaven upon *Babylon*, he hath fire and brimſtone for this ſpiritual *Sodom*, Judgment without mercy, fury without compaſſion.

I ſhall now come to the words of my Text; *Theſe are they that follow the Lamb witherſoever he goeth.* This Text is one of the Golden Characters of the *hundred and forty four thouſand*, which ſtood with the Lamb upon Mount *Sion*. In theſe words are three things. 1. The Subjects [*theſe*] 2. The Acts [*follow*] 3. The Object [*the Lamb*] *witherſoever, he goeth.*

I ſhall gather this Obſervation from the words. *Thus it is the ſweet temper and frame of Souls truly gracious to follow the Lamb witherſoever he goeth.*

In the handling of this Point I ſhall ſhew you five things. 1. What it is to follow the Lamb. 2. Why they follow the Lamb. 3. The excellency of following the Lamb. 4. The miſery of them that follow not the Lamb. 5. How the Lamb's followers may be known from the Beaſt's followers.

1. To follow the Lamb witherſoever he goeth is to follow him in four things.

1. In his Commandments, *if you love me keep my Commandments*, John 14. 15. Ye are *my friends if you do whatſoever I command you*, chap. 15. 14. *Bleſſed are they that do his commandments, that they may have right to the tree of life*, Rev. 22. 4. Oh beloved we cannot follow the Lamb whitherſoever he goes, unleſs we follow him in his commands, *Then ſhall I not be aſhamed, (ſaith* David) *when I have reſpect to all thy commandments*, Pſal. 119. 6. Chriſtians ſhould take as much delight in thoſe precepts that enjoy Holineſs as in thoſe promiſes, that aſſure happineſs.

2. *In this Teaching, my ſheep hear my voice, & I know them and they follow me*, John 10. 27. A ſtranger they will not follow, but will flee from him, for they *know not* the voice of *ſtrangers*, v. 5.

3. In his Providences, through all afflictions, all ſtraits, all diſcouragements and ſorrows whatſoever, tho it be a way of Blood. We muſt forſake all to follow a Crucified Chriſt, a Condemned Chriſt in bloody paths of ſufferings, *If he call us to it, Yea though I walk through the vally of the ſhadow of death, I will fear no evil, for thou art with me thy rod and thy ſtaff, they comfort me*, Pſal. 23. 4. *For (ſaith* Paul) *I am ready not to be bound only, but*

alſo

also to die at Jerusalem *for the Name of the Lord Jesus.* We must be willing to venture the loss of all for him; Liberty, Estate, Relations, and Life it self: *We have forsaken all and followed thee*, Mat. 16. 27.

4. In his Examples. *For I have given you an example, that you should do as I have done to you*, John 13. 14. *That because Christ hath suffered for us leaving an example, that we should follow his steps*, 1 Pet. 2. 21, 22. So that to follow Christ's steps, is to take him for an Example, we must walk in the same Spirit, in the same steps, and in the same Obedience; we must not follow wicked men's Example, *walk in the broad way that leads to death, and are of their Father the Devil, and his works they do*, John 8. 11. But we must follow our head Christ, *who went up and down doing good*, Acts 10. 38. Now this is to follow the Lamb wherever he goeth.

In his Commands. In his Teaching. In his Providences. In his Example.

2. To follow the Lamb whithersoever he goeth, is to follow him truly without Hypocrisy, and constantly without Apostacy.

1. Truly without Hipocrisie. Many follow the Lord, as Beggars follow a Man only for an Alms; they prize the Wages of Religion, above the work of Religion. *You seek not because of the miracles, but because you did eat of the loaves, and were filled*, John 6. 16. Oh beloved, God abhors an Hypocrite more then a Sodamite; and Hell is provided on purpose for Hypocrites, *Mat.* 24. 51. My beloved, follow the Lamb fully, is to have the heart fixed and resolved for God, *My soul follows hard after thee*, saith David, *Psal.* 63. 8. *And as the heart panteth after the water-brooks, so panteth my soul after thee*, O God. All the faculties of his soul are working after God. *My soul and all that is within me praise the Lord*, saith holy David.

2. Constantly, without Apostacy, a true believer, after he begins to follow the Lamb, he never leaves following him, but followeth him whithersoever he goeth. *Who shall separate us from the love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? For I am perswaded, that neither Death, nor Life, Angels, nor Principalities, nor Power, nor Things present, nor Things to come, nor Height nor Depth, nor any Creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* O beloved, he doth not follow the Lamb, whithersoever he goeth, that follows the Lamb earnestly for a while, but afterward forsaketh him when a storm riseth. *Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended*, Mat. 31. 12. Nor he that follows the Lamb in some things, and the Beast in other things: *They feared the Lord, and served their own Gods after*

the manner of the Nations. Nor he that followeth the Lord in a dull heavy manner, and a luke warm temper: *I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot*, Chap. 3. 15. *Be aſtoniſhed O ye Heavens at this, and be horribly afraid, be ye very deſolate, ſaith the Lord; for my people have committed two evils, they have forſaken me the Fountain of living waters, and hewed them out Ciſterns, broken Ciſterns that can hold no water*, Jer. 2. 12, 13. Oh this is not a following the Lamb! They that follow the Lord fully, abide in the *Lord*, and cleave to the *Lord*, and continue conſtantly in God's ways unto the end of their days. *The righteous holds on his way*, Job 17. 9. *Then ſhall we know to follow on to know the Lord*, Hoſ. 6. 3. The righteous man holds on his way, he follows the Lamb whitherſoever he goeth.

1. Spedily. 2. Truly. 3. Undividedly. 4. Zealouſly. 5. Humbly. 6. Chearfully. 7. Diligently. 8. Conſtantly. 9. Faithfully. 10. Tranſcendently.

Now this is to follow the Lamb whitherſoever he goeth.

Now I ſhall ſhew you, why believers follow the Lamb.

1. Becauſe they are redeemed by the blood of the Lamb. *For as much as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your Fathers but with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot*, 1 Pet. 1. 18, 19. He paid a price for our redemption, that ſo he might diſcharge the debts of our ſins. *And they ſang a new ſong ſaying, thou art worthy to take the Book, and to open the ſeals thereof? For thou waſt ſlain, and haſt redeemed unto God, by thy blood out of every kindred, and tongue, and people, and nation*, Rev. 5. 9.

There are three things called precious in the Scripture.

1. Faith is called precious, 2 Heb. 1. 2, 3. The promiſes are called precious, *Ver.* 4. 3. The blood of Chriſt is called precious, 1 Pet. 1. 19.

O! his blood hath redeemed us from ſix Enemies.

1. From the World, *Gal.* 1. 4. *Revel.* 21. 4 2. From the Curſe, *Gal.* 3. 13. 3. From Sin, *Rom.* 6. 18, 22. 4. From the Devil, *Heb.* 2. 18. *Acts* 27. 17, 18. 5. From the ſting of Death, 1 *Cor.* 15. 55, 56. 6. From Hell, 1 *Theſ.* 1. 10. *Rev.* 2. 12. Oh his blood, his precious blood; his blood hath ſlain our Enemies; he hath purchaſed by his blood Reconciliation with the Father, Union with the Son, and Communion with the Holy Ghoſt, *Ye that were ſometimes afar off, are made nigh by the blood of Chriſt*, Eph. 13 16.

2. They follow the Lamb, becauſe they are waſhed in the blood of the Lamb. *He that loved us and waſhed us from our ſins in his blood*, Rev. 1. 1. *Theſe are they which came out of the great-*

great tribulation, and have washed their robes and made them white in the blood of the Lamb, Rev. 7. 14. *The blood of Christ cleanseth us from all sin*, 1 John 17. *Christ's blood washeth away our bloody sins I said unto thee, when thou wast in thy blood Live*, Ezek. 16. For as soon as we were united with Christ, our sins are upon him, and his righteousness upon us. It is Christ that gives us life, and puts excellent Ornaments upon us to cover our nakedness, and decketh us with Jewels and Gems of gold: so we became beautiful in his sight, *Isa.* 61. 10. *That he might present it to himself a glorious Church, not having spot nor wrinkle, nor any such thing; but that it should be holy and without blemish*, Ephes. 5. 27.

3. *Believers follow the Lamb, because they are risen with the Lamb, if ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God*, Col. 3. 1. *Therefore we are buried with him by Baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life*, Rom. 6. 4. Every man besides a believer is a dead man, *Dead in trespasses and sins*, Eph. 2. 2, 1. Therefore are exhorted to rise from the dead, *Eph.* 5. 4. They must rise from the evil to good, from earthly-mindedness to heavenly-mindedness; but now believers by faith are risen from darkness to light: *For ye were sometimes darkness, but now are ye light in the Lord: Walk as children of Light*, Ephes. 58. *Rise, shine, for the light is come, and the glory of the Lord is risen upon thee*, Isa. 60. When the Lord shineth forth upon his people in glorious discoveries of himself in a Gospel dispensation, his people are no longer to sit under dark clouds of legal Ceremonies, but to follow the Lamb whithersoever he goeth

4. *They follow the Lamb, because they are enlightned by the Lamb, God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Jesus Christ*, 2 Cor. 4. 6. *But we all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord*, 2 Cor. 2. 18. *Yea, doubtless, and I count all things but loss for the Excellency of the knowledg of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but Dung that I may win Christ*, Phil. 3. 8. Divine and Heavenly Knowledge brings a Man near to God, it gives a Man the cleerest and fullest sight of God, and the nearer any Man comes to God, the clearer Vision he hath of God, and the more Communion with God.

The reason why others do not follow the Lamb is, because they see not the worth and want of the Lamb; *Having the understanding darkened, being alienated from the Life of God through the*

ignorance

gnorance that is in them, becauſe of the blindneſs of their Hearts, Eph. 4. 18. Where there is a Vail caſt before the Eyes of Knowledge, there is a Bar ſet before the Hands of Practice. An ignorant Perſon neither knows what he is doing, nor doth he know whither he is going; he doth nothing but undo himſelf by doing. Carnal men ſee no preciouſneſs and lovelineſs in Chriſt: *Oh what is thy beloved more than another beloved?* Cant. 5. 9. *If thou kneweſt the gift of God, and who it is that asketh, thou wouldeſt have asked of him, and he would have given thee living water*, John 4. 10.

Chriſt goes undeſired in the World, becauſe he goes undiſcerned by the World: *But the natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned*, 1 Cor. 2. 14. But now believers being enlightned by the Spirit of God, and by the word of God, they ſee themſelves what they were before Faith; and what they are by Faith, and what they ſhall be at the end of Faith, they ſee Chriſt to be all precious, precious in his Ordinances, precious in his Diſcoveries, precious in his Graces, precious in his Gifts, precious in his Promiſes, precious in his Members, precious in his Miniſters, and precious in himſelf, 1 *Pet.* 2. 7, 8. Therefore *believers* cannot but love him, and follow him.

5. They *follow* the Lamb, becauſe they love the Lamb. *Grace be with all them that love the Lord Jeſus Chriſt in ſincerity*, Eph. 6. 24. They love him with a ſuperlative love. *Whom have I in Heaven but thee? And there is none upon earth that I deſire beſides thee*, Pſal. 73. 25. The ſpouſe of Chriſt looks upon what ſhe is, as not great enough for his remembrance; and *what ſhe does*, as not good enough for his Acceptance. *Look not upon me becauſe I am black, becauſe the Sun hath looked upon me: My Mother's Children were angry with me; they made me the keeper of the Vineyard, but my own Vineyard I have not kept*, Cant. 1. 6. The Church is never more fair than when ſhe judgeth her ſelf to be moſt deformed; never more happy than when ſhe accounts her ſelf moſt miſerable; never more holy, than when ſhe reckons her ſelf moſt polluted; ſhe is never richer, than when ſhe ſeeth her ſelf to be pooreſt of all. The ſoul that loves much, is a ſoul that works much, the Commands of the Goſpel are not grievous to him, but precious to him. *Tell me (oh thou whom my ſoul loveth) where thou feedeſt*, Cant. 17. A ſoul that loves Chriſt, hath his eyes upon Chriſt, and his deſire is after Chriſt. *The deſire of our ſoul is to thy Name and to the remembrance of thee; with my ſoul have I deſired thee in the night; yea, with my ſpirit will I ſeek thee early*, Iſa. 26. 9. True believers love Chriſt more than they love themſelves, *They love not their lives unto the death*, Rev. 12. 11. Chriſt is dearer to them then their lives

lives; they slighted, contemned, yea despised their very lives when they stood in competition with Christ and his Glory, and chose rather to suffer the greatest misery, than he should lose the least dram *of his honour*. The love of Christ hath made his Saints and Witnesses yield all the parts and members of their bodies to the cruel and merciless instruments of bloody persecutors; their backs to be whipp'd, their eyes to be bored, and their tongues to be cut out of their Mouths. *Heb.* 11. 38. Oh how strongly did these love! The measure of loving Christ is to love him without measure. *Who shall separate us from the love of Christ? Tribulation shall not, Persecution shall not, Famine and Nakedness shall not, Peril and Sword shall not: For I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Power, nor things Present, nor things to Come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord,* Rom. 8. 25, 38, 39.

6. They *follow* the Lamb because they are married to the Lamb, *Jer.* 4. 14. *I am married unto you,* Rev. 21. 9. *I will shew thee the Bride the Lamb's wife,* Cant. 2. 19. *My beloved is mine and I am his.*

Here I will shew you two things.

1. How Christ comes to be ours. 2. How we came to be Christ's.

1. Christ is ours by his free donation and gift of the Father: *God so loved the World that he gave his only begotten Son,* John 3. 16.

2. Christ *freely* gave himself unto us, so that Christ is ours by his own consent, he hath as it were passed over *himself* unto *us*: *Christ lov'd me and gave himself for me,* said the *Apostle,* Gal. 2. 20.

3. Christ hath passed himself over unto his *Church* by marriage; and therefore she is called his Queen, his Spouse, his Bride, and his Wife, *Psal.* 45. 9. Although we had nothing to bring to him but poverty, shame, sorrow and misery, yet he took us and loved us, and married us.

4. Christ is ours by communicating his own spirit to us.

2. The Saints are Christ's four ways.

1. *By the Donation of the Father: God hath made him both Lord and Christ,* Acts 2. 39. *And hath put all things under his feet, and gave him to be the head over all things in the Church,* Ephes. 12. 2. *And now (saith Christ) behold I, and the children whom thou gavest me; thine they were and thou gavest them me,* John, 17. 6. God the Father gave us to God the Son, that he might redeem us, and God the Son gave us to God the Father, that he might sanctifie us, and keep us from the evil of the world, *ver.* 17.

2. *We*

2. *We are Christ's by choice; I have chosen you out of the world.* And the Saints are said to be *chosen in Christ*, Eph. 1 4. And they are called, *a chosen Generation*, 1 Pet. 2. 9. *And chosen and faithful*, Rev. 17. 14.

3. The Saints are Christ's by purchase; we were in our enemies hand, and under their power, and could not free our selves from the bondage of the Law, Sin, Satan, Death and Hell; therefore saith the Apostle, *we are bought with a price*, 1 Cor. 6. 6. For in respect of God's Justice, we are bought by Christ.

4. We are Christs by combination and Covenant. *I entered into covenant with thee, and thou becamest mine*, Ezek. 19. 8. That is, I did make a solemn Covenant or Stipulation with thee, that I would take thee to be my people. So that it is no wonder, believers follow the Lamb whithersoever he goeth; they are married to him, he is their head and husband.

7. They follow the *Lamb*, because they have the Spirit of the *Lamb: We have not the Spirit of the World, but the Spirit which is of God, that we may know the things that are of God, and we have the mind of Jesus Christ*, 1 Cor. 2. 11, 12, 16. And we know that he abides in us, by the Spirit which he hath given us. *Now if any man have not the Spirit of Christ, he is none of his.* This Spirit that the Lord Jesus gives to believers, is a sealing Spirit, a lively Spirit, and an enlightning Spirit, and a leading Spirit: It leads us from all evil to all good; and the Lamb's followers are in the Spirit, of the Lamb: And therefore they pray in the Spirit, and with the Spirit, and by the Spirit, and for more of the Spirit; they that have the Spirit need not a book to pray by. Now all true believers have the Spirit of the Lamb, therefore they follow the Lamb whithersoever he goeth.

4. Believers follow the Lamb, because all their priviledges come from the Lamb: They are all *Kings and Priests*, Rev. 1. 6. Rev. 5. 10. *And Sons and Heirs*, 1 John 3. 1. *Behold what manner of love the Father hath bestowed upon us*, Rom. 8. 17. *If Children, then Heirs, Heirs with God, and joynt Heirs with Christ.* Though believers have not a Crown in life, yet they are Heirs to a Crown of life, God puts the greatest honour upon his own people, *Prov.* 12. 26. All the honour that other men have, is not worth the having: That which makes a man great in the eye of the World, makes a man nothing in the eye of God. Men are never the better for their greatness, if they are not made better for their greatness. But now a believers honour comes by Christ, the faithful and true witness, the first begotten of the Dead, and the Prince of the Kings of the Earth. *He hath made us unto our God Kings and Priests, and we shall reign on the Earth*, Rev. 5. 10. All the light and life, hope and joy, and peace, and beauty and honour, and riches, believers have; they have it all by Christ and from Christ: He gives them rich Grace, and

rich

rich Glory, and all things richly to enjoy, 1 *Tim.* 6 17. Take a man that is out of Christ and he hath none of all this, *Ephes.* 2. 12. *That at that time ye were without Christ, being aliens from the Common-wealth of* Israel, *and strangers from the Covenant of Promise, having no hope, and without God, in the World, (yea) he is wretched and miserable, and poor, and blind, and naked,* Rev. 3. 17.

O this is the condition of every graceless, faithless and Christless Person. But now a believer, though he be never so poor in the worlds eye, he is rich in Gods eye, for all things are his, and he shall inherit all things, 1 *Cor.* 3. 22 *Rev.* 21. 7. *He that overcometh shall inherit all things.* But how comes it to pass, that the Believer hath so much, and all others so little? He hath it all from *Christ. Of his fulness have we all received grace for grace.*

Therefore Believers do glory in *Christ*, because they have all their glory by and from Christ, 1 *Cor.* 31. He hath enough to glory in, that hath a Christ to glory in: Now believers cannot but cleave to him, and follow him, because all their good things come by him.

Ninthly, they follow the Lamb, because their names are written in the Lamb's *book*, Rev. 13. 8. *And all that dwell upon the earth shall worship him, whose names are not in the book of life of the Lamb, slain from the foundation of the world, and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a Lye; but they which are written in the Lamb's book of Life,* Rev. 21. 7. All the rest, all the worshippers of the Beast, and all unbelievers shall be cast into that lake of fire which burns and flames for ever, *Rev.* 19 There be a great many that follow the Beast, receive the mark of the Beast, and admire the Beast, *Chap.* 13. 3, 4. But what are they? Are they any that have their names written in the Lamb's Book of Life, No no, for this see *Rev.* 17. 8. *The Beast that thou sawest, was and is not, and shall ascend out of the bottomless Pit, and shall go into Perdition, and they that dwell on the earth shall wonder, whose names were not in the book of Life,* so that you see what that cursed crew are that follow *Babylon*; they are such whose names are not written in the Book of *Life.* But they that have their Father's Name written in their fore-head, and their Names written in their Lamb's book, they follow the *Lamb* whithersoever he goeth. *And they that are with him are called, and chosen, and faithful,* Rev. 17. 4.

10 And lastly, precious ones follow the Lamb, *because* they shall be for ever with the Lamb. *Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the Air, and so shall we be ever with the Lord, wherefore comfort one another with these words,* 1 Thes. 4. 17, 18.

Therefore

Therefore are they before the Throne of God and ſerve him day and night in his Temple; and he that ſitteth on the Throne ſhall dwell among them; they ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on them, nor heat; for the Lamb which is in the midſt of the Throne ſhall feed them, and ſhall lead them unto living fountains of waters, and God ſhall wipe away all tears from their eyes, Rev. 7. 15, 16, 17. How troubleſome ſoever a Saint's beginning is, his ending is joyful. When believers change Earth for Heaven they do not loſe their happineſs, but compleat their happineſs, John 12. 17, 24. *Father I will that they alſo whom thou gaveſt me be with me where I am, that they may behold my glory which thou haſt given me, for thou loveſt me before the foundation of the World.* Not only with thee for ever but with my Saints, with my Angels, and with my Father, and with all that are with me.

To be with God and Chriſt for ever implieth theſe ſeven things.

1. The preſence of God. 2. The happy Union with God. 3. The bleſſed vision of God. 4. The fruition of God. 5. The reſt that the Saints ſhall have in God. 6. The enjoyments of themſelves in God.

Oh how unſpeakable is the glory of Heaven: Oh how infinitely glorious is the Lamb: Now true believers follow the Lamb whitherſoever he goeth, becauſe they ſhall be for ever with the Lamb in fulneſs of glory, and endleſs felicity, *Rom.* 8. 17.

Thus have I ſhewed you why believers follow the Lamb. Now I ſhall ſhew you the excellencies of following the Lamb.

The firſt Excellency is, they that follow the Lamb have the preſence of the Lamb with them.

The hundred forty and four thouſand that ſtood upon Mount *Sion* had the Lamb with them, Pſal. 46. 5. *God is in the midſt of her, ſhe ſhall not be moved; God ſhall help her, and that right early. The Lord of Hoſts is with us, the God of* Jacob *is our refuge*, ver. 8. *God is in the midſt of his Church, not only to behold her, but to uphold her.* Though the Churches enemies may be Waves to toſs her, yet they ſhall never be Rocks to ſplit her, becauſe God is in the midſt of her. This is that which comforted and ſtrengthned *David, yea, though I walk through the valley of the ſhadow of Death, I will fear no evil, for thou art nigh me*, Pſal. 23. 4 *When thou paſſeſt through the rivers, they ſhall not overflow thee; when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee.* Iſa. 43. 2. Oh they *that follow the Lamb ſhall ſtand for the Lamb, have the preſence* of the Lamb, his glorious preſence, his precious preſence, his *comforting preſence*, his protecting preſence, his quickning and ſanctifying preſence. The 2. Excellency is, that they that follow the Lamb ſhall know the mind of the Lamb. *It is given unto you to know the Myſte-*

ries

ries of the Kingdom of Heaven, but to them it is not given; and bleſſed are your eyes, for they ſee, and your ears, for they hear, Mat. 13. 11, 16. *Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth, but I have called you Friends, for all things that I have heard of my Father, I have made known to you*, John 17.6.7 Jeſus Chriſt that lies in the boſom of his Father, he unboſoms and unbowels the heart of the Father to believers, they know his Secrets, his Mind, his Counſel and his Will, and none knoweth it but them: *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes*, Mat. 11.25. But they that walk with God, know much of the mind of God, and the Myſteries of the Goſpel.

The 3. Excellency of following the Lamb is, they that follow the Lamb may come boldly to the Lamb: *Let us therefore come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need*, Heb. 6. 14. A ſoul that hath intereſt in Chriſt, may come boldly to Chriſt, and ſpeak boldly to him and to his Father, for any mercy he needed: He may go to the throne of Grace for Grace, and open his heart to God, as one friend to another. Oh what a liberty have believers! Oh what a priviledge have they, that they may go to God with a holy boldneſs! the wicked proud ones of the Earth are ſo high, that the poor Saints cannot come boldly and freely to them, but they can come boldly and freely to the Lord their God: Mat. 11. 8. *Come unto me all ye that labour and are heavy laden, and I will give you reſt.*

The 4. Excellency is, they that follow the Lamb ſhall have all their want ſupplied by the Lamb. Phil. 4. 19. *But my God ſhall ſupply all your need, according to his riches in glory, by Jeſus Chriſt* They that follow the Lamb ſhall want no good thing: *Oh fear the Lord all ye Saints, for there is no want to them that fear him. The young lyons do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing*, Pſal. 34. 9, 10. *The Lord is my ſhepherd I ſhall not want*, Pſal. 33. 7. *Delight thy ſelf in the Lord, and he ſhall give thee the deſire of thy heart; thou ſhalt have whatſoever thou deſireſt to have. He that hath the choiſeſt good ſhall want no good. Whoſoever ſhall drink of the Water that I ſhall give them ſhall never thirſt, and he that cometh to me ſhall never hunger*, John 6. 35. Oh who would not follow the Lamb? Oh happy are they that love the Lamb.

The 5. Excellency is, they that follow the Lamb ſhall ſhare with the Lamb.

1. *In his Divine Nature. Whereby are given unto us exceeding great and precious promiſes, that by theſe ye might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt*, 2. Pet. 1. 4. That is, of thoſe Divine qualities, whereby

whereby we are made like unto God in wiſdom, and righteouſneſs, and true holineſs, *Eph.* 4. 4.

2. In his Conqueſts. The poor Saint ſhares with Chriſt in all his noble and honourable Conqueſts (1 *Cor.* 15. 55.) over the World, *Death and Hell, and over ſufferings: In all theſe things we are more than Conquerors, through him that loved us*, Rom. 8. 37.

3. They ſhare with Chriſt in his Graces. *Of his fulneſs have we received grace for grace*, John 1. 16. As a Child receives member for member, as the Paper from the Preſs receives letter for letter, as the Wax from the Seal receives print for print, or as the Glaſs from the Image receives face; for face, ſo do believers receive from Chriſt grace for grace, that is for every grace that is in the Lamb, there is the ſame grace in us in ſome meaſure.

4. Believers ſhare with Chriſt in his glorious Titles. He is called a Son, ſo are they; a King, ſo are they; a Prieſt, ſo are they; an Heir, ſo are they; Rom. 8. 17. Rev. 5. 10. &c.

5. They ſhare with Chriſt in his Glory. *I go to prepare a place for you, I will come again and receive you unto my ſelf, that where I am there ye may be alſo*, John 14 3. *And the glory which thou gaveſt me, I have given them, that they may be one as we are one*, John 17. 22. *My ſheep hear my voice, and they follow me and I give unto them eternal life*, John 20. 28. The Saints ſhall have the ſame glory which Chriſt himſelf hath; the Saints in Heaven, are not only glorified with Chriſt (which is a great exaltation) but they do enjoy the very ſame glory which Chriſt himſelf doth; the ſame for kind, though not for degree. The Head and Members are glorified together with the ſame kind of glory: God hath not one Heaven for his Son, and another for his Saints, but one and the ſame for both. Believers ſhall be as truly glorious as Chriſt is, and eternally glorious as he is. *Our vile bodies ſhall be faſhioned like unto his glorious body, and we ſhall be glorified together with him in glory*, Rom. 8. Col. 3. Oh here is the excellency of following the Lamb; they that follow him ſhare with him.

The 6. Excellency of following the Lamb is, they that follow the Lamb ſhall be protected by the Lamb. *He ſuffereth no man to do them wrong, he reproved Kings for their ſakes, ſaying, Touch not my annointed, and do my Prophets no harm*, Pſal. 10. 5, 14, 15. Which are his Saints. *Who is he that will harm you, if ye be followers of that which is good? And if ye ſuffer for righteouſneſs ſake happy are ye? And be not afraid of their terror, neither be troubled*, 1 Pet. 3. 13. *Fear them not, for I am with thee, be not diſmayed, for I am thy God; yea, I will ſtrengthen thee, yea, I will help thee: yea, I will uphold thee with the right hand of my righteouſneſs*, Iſa. 40. 10. *Can a Woman forget her ſuckling child, that ſhe ſhould not have compaſſion on the Son of her womb? yea, they may forget, yet will not I forget thee*, Iſa. 40. 15. Who

can

harm a man, if God be with him and for him? He that hath the love of God, needs not care for the anger of men; A true believer hath the love *of God*, the love of *Christ*, the love *of good Angels*, the love *of good men*, and the love of *all whose love is* worth the having: God protects men in his *way* but not out of his *way*; when men appear *for God*, God appears for men, he is good to them in affliction, and he doth them good by affliction.

The 7th. Excellency is, they that follow the Lamb shall not feel the Wrath of the Lamb, *Rev.* 2. 11. *He that overcometh shall not be hurt of the second death*, 1 Thes. 1. 10. *And to wait for his Son from Heaven, whom he raised from the dead, even Jesus, which deliver'd us from the Wrath to come. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit*, Rom. 8. 1. *Oh how sad is the condition of those, who live and die without Christ, they are sent to Hell*, Psal. 9. 17. *The wicked shall be turn'd into Hell, and all the Nations that forsake God; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*, 2 Thes. 2. 9. They shall feel and suffer the wrath of the Lamb, because they despise the Truth of the Lamb. *because I have called and ye refused, I have stretched out my hand and no man regarded, but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh as desolation, your destruction cometh as a whirlwind, when distress, and anguish cometh upon you: Then shall they call upon me, but I will not answer, they shall seek me early, but shall not find me*, Prov. 1. 24, 25, 26, 27, 28. Do you hear this, sinners? *God will shew* you *no mercy*, if you live in your sins, and die in your sins, be sure Hell *will shew no mercy*, now the believer shall feel and suffer none of this, he is in a happy state and condition.

The 8th. Excellency is, they that follow the Lamb shall reign with the Lamb: and this is another Excellency of following the Lamb. True believers do reign now over the Creatures, over the pomp and pride of the world, over all Spirits, over sin, over the Consciences of wicked men, and over sufferings: but besides all this, they shall reign with Christ, and over those that now reign over them. *Rev.* 5. 10. *And we shall Reign on the earth*, chap. 20. 4. *And they liv'd and reigned with Christ a thousand years. And as the wicked tread down the Saints* under their feet, *Mal.* 3. The Lord doth promise that the meek shall inherit the Earth. Doth not the Scripture say, that *in the last days the mountain of the Lords house shall be lifted up above the Hills and shall be established in the top of the Mountains?* Isa. 2. 2. *and that the Kingdoms of this world must become the Kingdoms of our Lord, Jesus*, *Rev.* 11. 15. And he that loves to see the face of his Church beautiful, will 'ere long wipe away those bloo-

dy tears, it is not long before you will triumph and say, *Cant.* 2. 11, 12. *Lo the winter is past, the rain is over and gone, the flowers appear on the Earth, the time of singing of Birds is come.*

The 9th. Excellency is, they that follow the Lamb, shall sit upon the Throne with the Lamb, *Rev.* 3. 20, 21. *To him that overcometh will I grant to sit with me in my Throne, even as I also overcame and am set down with my Father in his Throne, ye also shall sit upon twelve thrones, Judging the twelve Tribes of Israel,* Mat. 19. 28. Oh what an honour is this! What a glory is this! To sit upon the Throne with Christ; *is it not honour and glory enough for us to be in Heaven with God, and Christ, and Angels?* But we must sit upon a *Throne* there? Oh what an honour is this! And yet this honour shall all the Lambs followers have.

The 10th. Excellency of following the Lamb is, they that follow the Lamb shall Judge the world *with* the Lamb. If you consult sacred Records, you shall find that both God and Christ and the Saints are said to judge the World: The Ordination is Gods, the Execution is Christs, The Approbation is the Saints. When the Apostle would stop the sinful suits among the *Corinthian* brethren, there did not want men of *Eminency* to put a period unto controversies, saith, *Do ye not know that the Saints shall judge the world? And if the World shall be judged by you, are ye unworthy to judge the smallest matters?* 1 Cor 6. 2. Enoch *the seventh from* Adam, *Prophesied, saying, Behold the Lord cometh with ten thousand of his Saints, to execute Judgment upon all* Jud. 14. 15. *When the Son of man shall sit in the Throne of Glory, ye also shall sit upon the twelve Thrones judging the twelve Tribes of Israel,* Mat. 19. 28. Now the world judges the Saints, but then the Saints shall judge the World; now they judge and condemn Christ in his Members. For as the World cannot endure God himself, so neither can they endure God in the Saints, and the more God dwells in the Saints, the more the World afflicts the Saints, but they that follow the Lamb whithersoever he goeth, shall then sit upon those that now sit upon them.

Thus have I shewed you the Excellencies of following the Lamb.

4. The misery of those that follow not the Lamb, but the Beast; O their misery is great in this Life, but it will be great in the other!

The first misery of *them* that follow the Beast is, they that follow him shall share with him in all his plagues. *And the third Angel followed them saying, with a loud voice, If any man worship the Beast and his Image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the Cup of his Indignation, and he shall be tormented with fire and brimstone in the presence of the Lamb,* Rev. 19. 10.

e plagues, the terrible plagues that ſhall fall upon the Beaſt? *eath and Mourning, and Famine and Fire*, Chap. 8. 8. The dgments ſhall come upon all parties, and upon all degrees and onditions of men that joyn with the Beaſt: All thoſe that do par-ke of his ſins ſhall ſhare of his plagues. There is firſt a vial oured out upon the Earth, that is upon the common people, hap. 16. *v.* 8.

Secondly, another Vial upon the Sea: that is, the Juriſdiction f *Rome*, v. 3.

Thirdly, another Vial upon the Rivers; that is, the Miniſters, *er.* 4.

Fourthly, another Vial is poured out upon the Sun; that is rinces and Magiſtrates, *v.* 8.

Fifthly, Another Vial alſo upon the Seat; that is, *Rome* it ſelf e Throne of the Beaſt, *v* 10.

So that all that worſhip the Beaſt, and receive his Mark, and long to him, whether they be high or low, rich or poor, if they not come off from him, they ſhall ſhare with him in all his gues: *Come out of her my people, that ye be not partakers of her s, and that ye receive not of her plagues*, Rev. 18. 4

The ſecond miſery of them that follow the Beaſt, is, They ſhall y to the Rocks, and to the Mountains of the Earth. *And the eat men, and the rich men, and the chief Captains, and the ighty men, and every bondman, and every freeman hid themves in the dens, and in the rocks of the mountains, and ſaid to e mountains and rocks, fall on us, and hide us from the face of n that ſitteth on the throne, and from the wrath of the Lamb, the great day of his wrath is come, and who ſhall be le to ſtand?* Rev. 6. 15, 16, 17. The wicked, though here pathed in ſilk and velvet, ſhall wiſh for the Mountains to co-r them, *which would* be but a poor ſhelter, *for the mountains lt at the preſence of the Lord and the rocks rend aſunder when is angry.* They that made others fly away from them, as in-cent Lambs from devouring Wolves, ſhall be afraid of the mb, that ſitteth on the Throne. Oh how will thoſe great men e to appear before his Tribunal, that have ſtained the Sword of thority with the blood of Innocency, by turning it back againſt vitious, and whetting its edges againſt the righteous: Many unjuſt Judge, that *may be* now ſits confidently upon the bench, all then ſtand trembling at the Bar: Oh how will they be able lift up their heads, before *Chriſt*; who have lifted up their hand ainſt Chriſt; *The Kings of the Earth ſtood up, and the Rulers re gathered together againſt the Lord and againſt his Chriſt*, ſa 24. 20. Rev. 17. 14. Inſtead of *helping* the Lord againſt the ghty, they help the mighty againſt the Lord, *Pſal.* 2. 2. Oh many great men are there, that make no other uſe of their tneſs, but to be great in wickedneſs! Great Swearers,

great Drunkards, great Sabbath-breakers, great Perſecutors, great *Adulterers*, great Atheiſts, who inſtead of denying or forſaking the Devil and all his works; follow the Devil and all his works, who ſin with content, and are content with their ſins: *The Princes are rebellious, and companions of thieves*, Iſa. 1. 23. But the great God againſt whom they ſin, is greater than the greateſt, *before whom all Nations of the world are but as the drop of a bucket and as the ſmall duſt of the ballance*, Iſa. 40. 15. *who will not fear thee, O King of Nations, forasmuch as there is none like unto thee; O Lord, Thou art great, and thy Name is great and thy Power is great*, Jer. 10. 3. He toucheth the Mountains and they ſmoak, before whom the Devils fear and tremble. Therefore Woe, Woe be to them that forſake him and follow the Beaſt; they ſhall cry and call for help, but there will be none to help them.

The third miſery of thoſe that follow the Beaſt is, they ſhall be caſt into the Lake of Fire with the Beaſt. *And the Beaſt was taken, and with him the falſe Prophet, that wrought miracles before him, with which he deceived them that had received the mark of the Beaſt, and them that worſhipped his Image, theſe both were caſt alive into a lake of fire burning with brimſtone*, Rev. 19. 10. *The Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming Fire, taking vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord and from the glory of his power*, 2 Theſ. 1. 7, 8, 9. Oh what a dreadful thing is it, to lie under the wrath of God, to lie in burning flames and for ever to be baniſhed from the preſence of God, and his holy Angels. This will be the portion of the Beaſt's followers. Oh will they not wiſh then they had never been born, and that they might be turned into ſtocks and ſtones; but alas all their wiſhes will do them no good: Chriſt will ſay to them then, *depart ye curſed into everlaſting fire, prepared for the Devil and his Angels*, Mat. 25. 41, 42, 43. Oh ye Rulers and great ones of the earth, it will be no diſhonour to your Honours, to lay your Honours at his Feet, in whoſe preſence the Angels veil their Faces, and before whoſe throne the Elders caſt their Crowns, *Iſa. 6. Rev. 4.* 10. O is it not better then with patience to ſuffer with *Sion* and the Churches party a while, rather than to joyn with the *Romiſh* party, and be ruined with them in the end? Rev. 1. 12. *Here is the Patience of Saints.* Ye ſhall ſuffer a while and be trodden down by them, and you muſt ſtay for the full accompliſhment of this promiſe for your deliverance. *But I will ſurely recompence all your patience*; and therefore be not diſcouraged and faint in your minds, let not your hearts turn back unto *Egypt*, and hanker after *Rome*, thoſe remnants of *Babel* which God will ſurely deſtroy.

5. I ſhall ſhew you how the Lambs followers may be known, from the Beaſts followers.

1. You may know them by their number; they are in number feweſt, *Many are called but few are choſen*, Mat. 3, 16. *Though all Iſrael be as the ſand of the ſea, yet but a remnant ſhall be ſaved*, Rom. 9. 27.

And Chriſt calls his flock a *little Flock*, Luke 12. 32. And truly beloved, they are but few *that* follow the Lamb, and believe in him. The *Heathens* follow the *Devil*, the *Turks* follow *Mahomet*, the *Jews* follow *Moſes*, the *Papiſts* follow the *Pope*, and looſe *Proteſtants* and carnal *Profeſſors* they follow the *World, the Fleſh, and the Devil*; *and falſe Teachers, falſe Doctrine, and falſe Worſhip*: *And all the World wonders after the Beaſt*, Rev. 13 3. *The waters which thou ſaweſt where the Whore ſitteth, are People, multitudes, nations, and tongues*, Chap. 27. 15. Believers though their Natures are the ſweeteſt, yet their number is the malleſt in Heaven, are the beſt; but in Hell are the moſt.

O dear Chriſtians! There are but few upright Chriſtians: there are many Thorns, but few Lillies. Many almoſt, but few altogether Chriſtians.

2. By their Characters you may know them. You have nine lovely Characters of them in this Fourteenth Chapter.

1. They ſtand with the Lamb upon Mount *Sion*. 2. They have their Fathers name written in their Foreheads. 3. They ſing a new Song, which none can learn, but only the hundred forty and four thouſand. 4. They are ſuch as are redeemed from the Earth. 5. They are Virgin Saints, not defiled with Women. 6. They follow the Lamb whitherſoever he goeth. 7. They are redeemed from amongſt men. 8. They bring their firſt fruits unto God and to the Lamb. 9. *And in their mouths was found no guile, for they are without faults before the Throne of God.* Oh how holy, *how* heavenly, *how gracious, how glorious, how lovely* and ſpiritual are theſe! they live in the Lord, on the Lord, to the Lord, and with the Lord; *They are a choſen Generation, a Royal Prieſthood, an holy Nation, a peculiar People*, 1 Pet. 2. 9.

3. By their Spirit, they have another Spirit, *Num.* 14 24. All the Lambs followers are in the ſpirit of the Lamb, *Rom.* 8. 9, 16. And by that ſpirit they are led and taught, a ſpirit of holineſs, a ſpirit of meekneſs, a ſpirit of love, a free ſpirit, and a true humble and faithful ſpirit too, and for the Lord. Now as the Lambs followers are in the ſpirit of the Lamb, ſo the Beaſt's followers are in the ſpirit of the Beaſt, which is no other than the ſpirit of the Devil, *Epheſ.* 2. 2. *According to the Prince of the power of the Air (the ſpirit that now worketh in the children of diſobedience)* a ſpirit of Lording and Domineering, a *ſpirit of Cunning, Craftineſs, a ſpirit of Deceit, a ſpirit of Superſtition, a ſpirit of Perſecution and Cruelty*; and in this ſpirit are all the followers

of the Beast. Now by this you may know the Lambs followers from the Beasts followers.

4. By their name. They have another name, a new name, *Rev.* 3. 12. God gives his people honourable titles, though the Beast gives them reproachful titles; God calls them, *The dearly beloved of his Soul*, Jer. 12. 7. *And the Apple of Eye*, Zech. 2. 8. *And his Jewels*, Mal 3. 17. His Glory, his Portion, his Bride, his Friends and Children: But the Beast calls them seditious Heretics, Deceivers and Deluders, Blasphemers, and Fools, and Madmen, as if they were not worthy to have a being amongst men: But though they are Ravens in the Worlds eye, yet they are Doves in Gods eye: yea, they are such Worthies, *Of whom this World is not worthy*, Heb. 11. 38 Now dear Christians, by this you may know the Lambs followers from other, by the nick names the World giveth them, and by the glorious names that God giveth them.

5. By their Graces they may be known. Such as are the Lambs followers are full of faith, full of love, full of grace and goodness and are very fruitful, and bring forth much fruit, *Joh.* 15. They are called heavenly, because of their heavenliness, *Rom.* 8. 1. And holy because of their holiness, spiritual because of their spiritualness and faithful because of their faithfulness; There is much of God to be seen in them: In their Words, Works, Duties and Conversations, *Phil.* 3. 22. *For our conversation is in heaven.* They seek heavenly things, and walk by a heavenly Rule; they eye heavenly objects, and are led by a heavenly Spirit; they submit to a heavenly Government, and imitate heavenly *ones, there is much* of heaven in them, and much of them in heaven; *When I awake I am still with thee*, saith *David*, But now the Beasts followers they are full too, but it is with blood and swearing, cursing, stealing, lying, blaspheming, rebellion, and all manner of abominations and filthiness, Hos. 4. 2. *Rom.* 3. *Rev.* 13. Now beloved by this you may know Christ's precious ones from the Beasts filthy *ones*.

6. The Lambs followers may be known from the Beasts followers, by their keeping the Commandments of God, and the faith of Jesus, *Rev.* 13. 12. *Here is the patience of the Saints here are they that keep the Commandments of God, and the Faith of Jesus, Rev.* 12. 17. *The Dragon was wroth with the Woman and made war with the remnant of her seed, which keep the Commandment of God, having the testimony of Jesus Christ. True believers cleave to the Lord and follow him fully. But my servant Caleb hath followed me fully, Num.* 44. 5. *And Enoch walked with God, Gen.* 25. *And Noah walked with God. Gen.* 6. 5. *Let us also walk in the Spirit, Gal.* 5. 25. And they follow the Lamb whithersoever he goeth, they hear his Voice, they profess his Worship, and obey his Doctrine, they abhor Antichrist, the

follow not the Beast, nor receive his mark, but keep the beautiful Garments of Gospel innocency, and will not touch Babylon.

7. By their Company, the Lambs followers keep company together; *Being let go they went to their own Company*, Acts 4. 23. So they are said to stand upon a Sea of glass together: *And I saw as it were a Sea of glass, mingled with fire, and them that had got Victory over the Beast, and over his image, and over his mark, and over the number of his name, stood on the Sea of glass, having the harps of God*, Rev. 15. 2. So they that are with the Lamb upon Mount *Sion*, are together, and keep together, and follow the Lamb together. Christs faithful Witnesses do not hear with Antichrists hearers, nor worship with them which worship the Beast; for they are come out of *Babylon*, Chap 18. 4 *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues: Wherefore come out from amongst them, and be ye separate, and touch not the unclean thing, and I will receive you saith the Lord*, 2 Cor. 6. 17. Children of *God* will not keep company with the children of wrath, for they cannot agree: *For what fellowship hath righteousness with unrighteousness? And what Communion hath light with darkness? and what concord hath Christ with Belial? Or what part hath he that believeth with an Infidel? And what agreement hath the Temple of God with Idols?* 2 Cor 6. 14, 15, 16. Therefore believers keep together, walk together, and worship God together: *And they* that *believed were of one heart, and one soul, and continued in* the *Apostles doctrine and fellowship*, Acts 4. 32. Acts 2. 42. By this the Lambs followers are known by, to wit, their company.

8. By their Language they are known; true believers speak the language of *Canaan*; their Language is Scripture-language; you may *know* them by their speech, as *Peter* was known by his speech: *Surely thou art one of them, for thy speech betrayeth thee*, Mat. 26. 73. *Their words* are holy and heavenly, they speak of God, and to God, and for God; and he that heareth them, Mal. 3. 16. But the Beasts followers speak wickedly, proudly, daringly, and blasphemously, Chap. 13, 4. *And he opened his mouth, blaspheming God, his Son, his Name, his Saints, and they that dwell in Heaven*, v. 6. Men are known who, and what they are, and to whom they do belong, by their Language: If they are of God, and in God, they cannot but speak much of God.

9. The *Lambs* followers are known by this, they are more afflicted with the Churches heavines, than they are affected with their own happines. *The King said, Why is thy countenance sad? This is nothing else but sorrow of heart, seeing thou art not sick, why should not my countenance be sad, when the City, the*

place of my Fathers, lieth waſte, and the gates thereof are conſumed with fire? Neh. 2. 3. How can *Sions* Sons be rejoycing, when their Mother is mourning? Though they were the *Jews* deſolation, yet they were *Jeremiah's* Lamentation. How can ſuch rejoyce in her ſtanding, that do not mourn for her falling? When the Churches Adverſaries make long furrows upon her back, we ſhould caſt in the ſeed of Tears. *Remember them that are in bonds, as being bound with them; and them which ſuffer adverſity, as being your ſelves alſo in the Body,* Heb. 13. 3. Sympathiſing with others, makes an eſtate that is joyful more happy, an eſtate that is doleful leſs heavy. *The righteous periſh and no man layeth it to heart,* Iſa. 5. 7. We may draw up that charge againſt many now, *Amos* 6. 46. *They lie upon beds of Ivory, and ſtretch themſelves upon Couches, and eat the Lambs out of the flock, and the Calves out of the midſt of the Stall: That drink Wine in bowls, and anoint themſelves with Ointments; but they are not grieved for the afflictions of Joſeph.* Oh that there were not too many ſuch now adays, that eat the fat and drink the ſweet, and are not troubled for *Sions* troubles: Inſtead of ſympathiſing with *them in their* miſery, they are cenſuring of them *for* their miſery, but the true ſervants of God are tender and broken hearted, they weep and mourn and wring their hands for *Sions* ſins, for *Sions* breaches, for *Sions* calamities, for *Sions* deliverance, and thus they do, and will do, till they ſee *Sion* on Mount *Sion* with the Lamb to be.

10. The Lambs followers are known by their love to Chriſt, and ſufferings for Chriſt, they chuſe the worſt of ſorrows, before they will commit the leaſt of ſins: *For thy ſake we are killed all the day long, and counted as ſheep for the ſlaughter,* Pſal. 44. Rom 8. 36. *And ye ſhall be hated of all men for my names ſake,* Mat. 10. 22. *Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake,* Mat. 5. 10. Love can walk on the water without drowning, and be in the fire without burning. How ſhall we land at the Haven of reſt, if we are not toſſed on the Sea of trouble? a Believer ſhould live above the love of life, and the fear of death. Though we cannot live without afflictions, yet let us live above afflictions. None are ſo welcome to that ſpiritual *Canaan,* as thoſe that ſwim to it through the Red-Sea of their own blood. In ſuffering the offence is done to us; in ſinning, the offence is done to God. In ſuffering we loſe the favour of men, in ſinning, we loſe the favour of God: Therefore *Daniel* choſe the Den of the Lion, rather than he would forſake the cauſe of the Lamb, *Dan.* 6. And the 3 Children choſe rather to ſuffer ſadly than to ſin foully, *Dan.* 3. And *Moſes* choſe rather to ſuffer affliction with the people of God than to enjoy the pleaſure of ſin for a ſeaſon, *Heb.* 11. 29. It is better to be a Martyr than a Monarch, it is better to be

a Priſoner for Jeſus *Chriſt*, than to be a Prince without Chriſt, or againſt Chriſt.

Oh how precious, how glorious, how lovely, and how ſweet is Jeſus Chriſt to believers? O, they love him intirely, uprightly, they love his glorious Perſon, and the beauty of his Holineſs, and his Name, his Cauſe, and his Members; they will ſuffer for him, and die for him, becauſe he ſuffered and died for them, Rev. 12. 11. *And they loved not their lives unto the death.* Now by this all men may know the Lambs followers from the Beaſts followers, *viz.* by their ſorrows and ſufferings for Chriſt, for Truth, Righteouſneſs, and for Conſcience ſake, *Heb.* 10. 34. *And they took joyfully the ſpoiling of their Goods*, *Heb.* 11. 35.

11. The Lambs followers are known by this, they ſeek the publick good of others, above the private good of themſelves. *I have great heavyneſs and continual ſorrow in my heart: For I could wiſh that my ſelf were accurſed from Chriſt, for my brethren, my kinſmen according to the Fleſh*; Rom. 9. 2, 3. *And now, O Father, glorifie thy Son, that thy Son may glorifie thee*, John 17. 1. He prayed for *Glory* more for the Fathers *ſake* that beſtowed it than for his own ſake that received it. A true Chriſtian doth not deſire grace only for this end, that God may glorifie him, but he deſires grace for this end, that he may *glorifie God: For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye thro' his poverty might be rich*, 2 Cor. 8. 9. Oh that the Lord Jeſus ſhould not only in pity ſave us, but in love die for us! *And David after he had ſerved his own Generation by the will of God, fell aſleep*, Acts 13. 26. His Generation did not ſerve him, but he ſerved his Generation: Not the Generation that was *before* him, for they were dead before he was living, nor the Generation that was behind him, for they were living after he *was dead*; but his own Generation; and not by his own will, but by the will of God. Old *Eli* mourned more for the loſs of his Religion, than for the loſs *of* his Relation, *Sam.* 14. 18. So Moſes, Exod. 32. 10. *Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them, and I will make of thee a great Nation.* He was no ſelf-ſeeker, but a life-preſerver. Grace doth not only make a man carry it like a man to God, but to carry it like a God to man; Reaſon makes a man a man; but Grace makes a man a Chriſtian. Every Gracious ſpirit is publick, though every publick ſpirit is not gracious.

As we are not born by our ſelves, ſo we are not born for our ſelves, but the Beaſts followers and *Babylons Merchants* are for themſelves, and ſeek themſelves, *Yea, they are greedy dogs, which can never have enough, and they are ſhepherds that cannot underſtand; they all look to their own way, every one for his gain, for his quarter*, Iſa. 56. 11. *And teaching things they ought not for filthy*

lucre ſake, Tit. 1. 11. *Wo to you Scribes and Phariſees, for ye devour Widows houſes, and for a pretence, make long prayers, therefore ye ſhall receive the greater damnation,* Mat. 23. Theſe make not gain to ſtoop to godlineſs, but godlineſs to ſtoop to gain.

12. And laſtly, The Lambs followers may be known from the Beaſts followers by this, they are more for power than form, for heart than art, for matter than method, for ſubſtance than ſhew: *Having a form of godlineſs, but denying the power thereof; from ſuch turn aſide,* 2 Tim. 3. 5. As they who have the power of godlineſs cannot deny the form; ſo they who have the form of godlineſs, ſhould not deny the power. Alas, what is hearing without doing, and praying without practiſing, and preaching without reforming? God loves to ſee the Plant of Righteouſneſs loaded with the Fruits of Righteouſneſs: He beareth a greater reſpect to our hearts than he doth to our works, *I beſeech you therefore brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy and acceptable unto God,* Rom. 12. 1.

The formaliſt, he is all for outward action, and for nothing of inward ſincerity: He is for a body without a ſoul, and a ſhew without a ſubſtance: But it is not a ſhew of outward piety that will excuſe inward hypocriſie. *For he is not a Jew that is one outwardly, neither is that Circumciſion which is outwardly in the fleſh, but he is a Jew which is one inwardly, and Circumciſion is that of the heart, in the ſpirit and not in the letter, whoſe praiſes is not of Men, but of God,* Rom. 2. 28, 29. *I know the blaſphemy of them which ſay they are Jews and are not; but are the Synagogue of Satan,* Rev. 29. They are better in their outſides than they are in their inſides, but Believers are better in their in-ſides than in their out-ſides: *The King's Daughter is glorious within,* Pſal. 45. 13. The one bows but his Knee at the Name of Jeſus, the other bows his heart to the Truth of Jeſus; the one only ſings with the Croſs, the other carries it. Oh what would not hipocritical men do for Heaven, if they might have Heaven for their ſo doing? But they that fail in this rotten bottom, will ſurely ſink in the Ocean. *Who have required this at your hands, to tread my Courts? To what purpoſe is your ſacrifices unto me, ſaith the Lord? I am full of the burnt Offerings of Rams, and the fat of fed Beaſts, and I delight not in the blood of Bullocks, of Lambs, or of He-Goats.* It was not the Clay and Spittle that cur'd the blind man, but Chriſt anointing his eyes. It was not the troubling of the Waters of the Pool of *Bethesday*, that made them whole, but the coming down of the Angel. Alas, the diſh without the meat will not feed us; Man may ſpread the Net of Duty, but its God muſt take the draught of mercy. Now by this beloved, you may know the Lambs followers from the Beaſts followers.

And thus I have briefly and clearly ſhewed you theſe five things. 1. What following the Lamb is. 2. Why gracious Souls follow the Lamb whitherſoever he goeth. 3. The excellency of following the Lamb. 4. The miſery of following the Beaſt. 5. How the Lambs followers may be known from the Beaſts followers. I ſhall make ſome uſe of this:

1. For examination and ſelf tryal. O friends for the Lords ſake, and for your ſouls ſake, examine your ſelves and try your ſelves by this, that you may know whoſe you are and to whom you do belong: *Know you not that whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey, whether of ſin unto death, or of obedience unto righteouſneſs*, Rom. 6. 16.

Oh! Who do you follow? If men, verily you have your reward; If ſin, you ſhall have ſins wages, which is eternal death; wo and miſery in this life, and Hell and Deſtruction in the other life: But if God, then you ſhall have eternal life. *Therefore be not deceived*, miſtake not *your ſelves. God is not mocked, for whatſoever a man ſows that he ſhall reap.* Oh beloved! examin your ſelves, and try your ſelves: What is it you mind? What is it you ſeek? What is it you do? Do you follow the Lamb in his Commands, in his Teachings, in his Appointments and in his Examples, and through Sufferings and Reproaches; have you forſaken all and followed him? *Mat.* 19. 29. Have you taken up his Croſs and denied your ſelves? *Mat.* 16. 24. Have you learned of him to be meek and lowly, *Mat.* 11. 29. Have you viſited and cloathed his Members, *Mat.* 25. 35. Have you kiſſed the Son and made your peace with him? O beloved! Are you new Creatures? Are you in Chriſt? Are you in Faith? *Know ye not, if Chriſt be not in you, ye are Reprobates*, 2. Corinthians, 13. 5. The ſecond Uſe is Exhortation.

O Beloved! Let me beſeech you for your precious and immortal Souls ſake, to come out of *Babylon*, from the Beaſts Image, and from his Worſhip, and from his Mark, that you may not be defil'd: O come away to Jeſus Chriſt. *Ariſe my love, and come away*, Cant. 2. 10. *Come unto me all ye that labour and are heavy laden, and I will give you reſt*, Mat. 11. 21. O ſinners! he calls you to come to him, will you not go? We muſt forſake ſin and embrace virtue; put off the Old man and put on the New man, we muſt have Repentance and Mortification, a dying unto ſin and living unto righteouſneſs; from the love of earthly things to the deſire of heavenly things. Our bodies and ſouls muſt come away unto Chriſt, becauſe our bodies and ſouls are the Temples of the Holy Ghoſt: We muſt come away from the enticements of the fleſh, the allurements of the World and ſuggeſtions of the Devil, and from the Whore of *Babylon*, and from all her inventions and traditions, *Rev.* 18. 4. That ye may walk with God, before God, after God, in the Name of God, and in the Spi-

Spirit of God; and that ye may live in Christ, as Christ lives in the Father. O what more happy than to live for ever, and so to live for ever as Christ himself liveth? Surely that is a blessed and glorious life. This is a Believers life.

2. Labour more and more to be like those that follow the Lamb fully: They are very holy and pure: They are called Virgins.

1. For their Chastity, *That I may present you as chast Virgins to Christ*, 2 Cor. 2. 11. These love Christ with a chast, but not with an adulterous love.

2. For their purity, they are Virgins-Saints, they are not defiled with the Whore of *Babylon*, but have kept themselves from her Idolatry and Superstition, and from her sin and wickedness: And in their mouth was found no guile.

Believers are stiled and titled Heaven, Christ's Members are glorious Members: They are called Heaven for two Reasons.

1. Because there is much of Heaven in them. 2. Because there is much of them in Heaven.

1. There is much of Heaven in Believers, much of God, much of Christ and much of the Spirit. *Of his fulness have all we received grace for grace*, John 1. 16. The glory of God, the knowledge of God, the presence of God, the love of God, the holiness of God, the joys of God; these are the things that make Heaven to be Heaven; now there is much of these in Believers, therefore they are called Heaven. We are taken into Communion with the Angels; and our communion with the Angels in a great measure doth consist in bearing a part with them in praising God, it is the Action of Heaven. Believers are holy ones, and have glorious gifts.

1. *The Lords Portion*, Deut. 32. 9. 2. *His pleasant Portion*, Jer. 32. 10. 3. *His Inheritance*, Isa. 92. 5. 4. *The dearly beloved of his Soul*, Jeremiah 19. 7. 5. *God's Treasure and peculiar Treasure*, Exodus 12. 5. 6. *His Glory*, Isa. 46. 13. 7. *The House of Gods Glory*, Isa. 60. 7. 8. *A Crown of Glory*, Isa. 62. 3. 9. *A Royal Diadem*, in the same place. 10. *The Glory of God*, Jeremiah 3. 17. 11. *Golden Candlesticks*, Rev. 1. 12. 12. *Kings*, Rev. 5. 10. and in my Text, *Heaven*.

There is as much difference between the Church of God and other men as there is betwixt Gold and Dirt, as betwixt Diamonds and Pebles, in the Lords esteeem: They are to God above all People: *The Righteous is more excellent than his Neighbour*, Prov. 12. 29. O how precious, how happy, how blessed and glorious are believers? They are called Heaven.

2. Believers are called Heaven because there is much of them in Heaven.

1. Their thoughts are in Heaven, *Psal.* 139. 18. 2. Their desires are in Heaven, *Isa.* 73. 25. 3. Their Affections are in Heaven, *Col.* 3. 2. 4. Their Hopes are in Heaven, *Tit.* 2. 14. 5. Their

Their Converſations are in Heaven, *Phil.* 3. 20. 6. Their Hearts are in Heaven, *Mat.* 6. 21. 7. Their Alms are in Heaven, *Luke* 10. 20.

O there is much of Believers in Heaven: Their Souls are in Heaven, when their Bodies are walking upon the Earth; they live in Heaven whilſt they are on the Earth, and they come to Heaven when they leave the Earth, *Epheſ.* 2. 6. *And hath raiſed us up together and made us ſit together in heavenly places in Chriſt Jeſus.* The Saints are ſet in heavenly places, heavenly Dignities, heavenly Priviledges, heavenly Prerogatives. The Saints of the high God are ſet in high places. *The* true Church is that Spouſe that is fair and beautiful, *Cant.* 2. 14. Oh the Church of Chriſt is lovely and Glorious.

1. Glorious in her Head. 2. Glorious in her Titles 3: Glorious in Gifts and Graces. 4. Glorious in her Offices. 5. Glorious in her Priviledges. 6. Glorious in her Members.

O the Church of Chriſt is a holy Church and a glorious Church, *That he might preſent it to himſelf a glorious Church, not having ſpot nor wrinkle or any ſuch thing: But that it ſhould be holy and without blemiſh,* Eph 5. 27. *They are not defiled, they are Virgins, and in their mouths is found no guile; Now he that has an ear to hear, let him hear.*

I ſhall exhort you that are Members of the heavenly Church.

1. To ſeek heavenly things before and above all things elſe: Let your hearts be filled with heavenly knowledge, and heavenly riches.

2. Delight in heavenly things; let it be your heaven upon earth, to ſerve the God of Heaven.

3. Act by heavenly principles. 4. Have a holy dependance upon God. For Direction. For Protection. For Aſſiſtance For a Bleſſing.

5. Eye heavenly Objects, Gôd, Chriſt and the Spirit. 6. Imitate heavenly ones; follow them that follow Chriſt. 7. Walk by a heavenly Rule; walk according to the Laws of Heaven.

8. And laſtly, Live much in Heaven. Your Father is in Heaven. Your Head is in Heaven. Your Husband is in Heaven. Your King is in Heaven. Your Treaſure is in Heaven Your Crown is in Heaven. Your Wages are in Heaven. And where ſhould you be but in Heaven? *Knowing in your ſelves that ye have in Heaven a better and an enduring ſubſtance,* Heb. 10. 34. *For we know that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, and a houſe not made with hands, eternal in the Heavens,* 2 Cor. 5. 1. Oh theſe are bleſſed and holy ones *And they that are with him, are called and choſen, and faithful,* Rev. 17 14 Oh labour to be like thoſe in purity and piety, in holineſs and humbleneſs, in meekneſs and patience, in faithfulneſs and uprightneſs, in ſpiritualneſs and in all godlineſs 3. Follow the Lamb out of *Babylon. And they cryed with a loud voice, ſaying, How long, O Lord, holy and true, doſt*

thou

thou not judge and avenge our blood on them that dwell on the Earth? Rev 6. 10. *And another Angel came out of the Temple, crying with a loud voice to him that sate on the Cloud, Thrust in thy Sickle and reap, for the time is come for thee to reap, for the harvest of the Earth is ripe, And he that sat on the Cloud, thrust in his Sickle on the Earth, and the Earth was reaped, and another Angel came out of the Temple which is in Heaven, he also having a sharp Sickle,* Rev. 14. 15, 16, 17. The Whore of *Babylon* shall be destroyed with a double Destruction. Her walls shall fall down, Her Wall of Power, Her Wall of Policy: Her Wall of Maintenance: And that for these Reasons. 1. Because she hath corrupted Religion and that both in Doctrine and Worship. *Babylon is fallen, is fallen, that great City, because she made all Nations drink of the Wine of the wrath of her Fornication,* Rev. 14. 8 Chap. 18. 3.

2. Because she hath poysoned the Kings of the Earth. The Whore of *Babylon* hath been the great corrupter of Kings. *And I saw three unclean spirits like Frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet, for they are spirits of Devils, working Miracles, which go forth unto the Kings of the Earth, and of the whole World to gather them to the Battle of the great day of God Almighty,* Rev. 16. 13, 14. Chapter 17. 2.

3. For her cruelty: *In her were found the blood of the Prophets, and all the Saints that were slain upon the Earth,* c. 18. 24. *And I saw the Woman drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus Christ: and when I saw her, I wondred with great admiration,* c. 16 6.

4. Because her Ruin and Destruction is published, and so proclaimed over the World. *And he cried mightily with a strong voice saying, Babylon the great is fallen, is fallen, and is become the habitation of Devils,* c. 18. 2. c. 14. 8.

5. It is the great design that Christ hath in the latter days of the World, to destroy Anti-christ. *The Lamb shall overcome them, for he is Lord of Lords, and King of Kings,* Chap. 17. 14. *His eyes were as a flame of fire and on his head were many Crowns, and he was cloathed with a Vesture dipt in Blood, and his name is called, the Word of God, and out of his mouth goeth a sharp sword that with it he should smite the Nations,* Chap. 19. 12.

6. Because he hath greatly insulted and triumphed over the Lords people in their Miseries and Calamities. *And they that dwell upon the Earth, shall rejoyce over them and make merry, and send gifts one to another,* Rev. 1. 10.

7. Because of all the Churches enemies, that ever were, this is the cruellest enemy. The fourth Beast is worse than any of the former Beasts. *And behold a fourth Beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth, and*

it was divers from all the Beasts that were before it, Dan. 7. 7. Rev. 18. 14

8. It is the expectation of all the Saints, that *Babylon* be destroyed and thrown down like a Millstone. *Chap.* 18. 21. Now God that hath raised this expectation in the hearts of his People, he will not frustrate their expectation, he will fulfil their Petitions.

9. God hath promised to destroy the Scarlet Whore, because she hath destroyed her Saints, and she is to be rewarded as she hath rewarded others, *Chap.* 15. 5, 6. *Chap.* 18. 8.

1. The Whore of *Babylon* shall be destroyed, because she trusteth in the Arm of Flesh and glorieth in her strength and riches. *How much she hath glorified her self and lived deliciously, so much torment and sorrow give her: For she saith in her heart, I sit a Queen, I am no Widow and shall see no sorrow; therefore shall her plagues come.* Chap 18. 7. Now beloved, consider of this, and think of this, and keep your selves from *Babylon*, that ye do not partake of her sins, least you receive of her plagues. O poor sinners! If you have any love to your souls, if you have any mind to be saved, follow the Lamb, that you may be saved by the Lamb.

He leads poor souls from darkness to light, from death to life, from vice to vertue from Satan to God, from poverty to plenty, from sorrow to joy, from misery to glory, from an earthly Kingdom to an heavenly Kingdom.

Come ye blessed of my Father, inherit the Kingdom, Mat. 25. 34.

Oh the Kingdom which Christ leads poor souls to, is,

1. A rich Kingdom. 2. A peaceable Kingdom. 3. A righteous Kingdom 4. A blessed Kingdom. 5. A glorious Kingdom. 6. A satisfying Kingdom. 7. An universal Kingdom. 8. An everlasting Kingdom.

Oh follow the Lamb, follow the Lamb, that you may be for ever glorified with the Lamb, and by the Lamb.

FINIS.

Christs Voice to *LONDON*. And the Great Day of God's Wrath

Being the Substance of two Sermons, Preached in the City in the time of the said *Visitation*. Together with the necessity of *Watching* and *Praying*. *With a small Treatise of* Death. By *Will. Dyer*, a Servant of Jesus Christ.

REV. 3. 10.

Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

THE Holy Scriptures are the Mysteries of God, Christ is the Mystery of the Scriptures, Grace is the Mystery of Christ,

1. Tim.

1 *Tim.* 3. 16. The Lord Jesus is our life, and the way to life, 1 *Cor.* 1. 7. To know him savingly, believingly, and experimentally, is life eternal, *John* 7. 3. *I am the way*, saith Christ, *John* 14. 6.

The old and good way, *Jer.* 6. 16. The new and living way, *Heb.* 10. 20. The strait and narrow way, *Mat.* 7. 14. And because poor sinners are by nature the Children of Wrath, and all gone out of the way, having their understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts, *Ephes.* 4. 18. Are become wretched and miserable, and poor, and blind, and naked, like to the *Laodiceans*, spoken of in this Chapter, *v.* 2.

Therefore the Lord Jesus, who is full of Love, full of Grace and full of pitty to poor lost sinners, doth graciously invite them to come to him, that he may inrich them with his Gold, cloath them with his white Rayment, and anoint their eyes with his eye-salve, that they may see, *v.* 18. And further to shew his willingness and readiness to save souls, he tells us in the Text, *That he stands at the door and knocks, if any man hear his voice, and opens the door, he will come into him, and will sup with him, and he with me.*

In these words you have three general parts.

1. Gods gracious offer to Man, *Behold I stand at the door and knock.*

2. Mans duty in Relation to God's gracious offer, *If any Man hear my voice and open the door.*

3. God's gracious promise in Relation to Mans duty, *I will come in to him, and sup with him, and he with me.*

These words being thus opened, there flows from them these four points of Doctrine.

Doct. 1. *That there is a marvellous willingness in the heart of God and Christ, to save and receive poor lost sinners.*

Doct. 2. *That the hearts of poor sinners are barr'd and bolted against the Lord Jesus.*

Doct. 3. *That it is our duty and great concernment of all men whatever, to hear Gods voice and to open the door.*

Doct. 4. *That whoever will but hear Christ's voice, and open the door, he will come into them and Sup with them, and they with him.*

Neither time nor strength, Beloved, will give me leave to handle all these Doctrines apart, therefore I shall insist but upon one of them, which is the second. *That the hearts of poor sinners are barr'd and bolted against the Lord Jesus.*

In the prosecution of this point, I shall do three things.

1. Open it, that ye may see it. 2. Prove it, that you may believe it. 3. Apply it, that you may receive it.

1. In

1. In the opening of it, there are three things to be explained. First, The *Bars*. 2. The *Voices*. 3. The *Doors*.

1. I shall shew you what the *Bars* are that bolt the doors of sinners hearts against Christ.

Beloved, they are six. First, the Bar of Ignorance. 2. The Bar of Unbelief. 3. The Bar of Self conceitedness 4. The Bar of Earthlimindedness. 5. The Bar of Prejudice. 6. The Bar of hardness of heart.

These (my Beloved) are the cursed Bars which bar God and Christ and the holy Spirit out of the heart.

I shall begin first with the Bar of Ignorance and in that I will shew you these three things.

1. What Ignorance is. 2. What sinners are Ignorant of. 3. The Mischievousness of this sin of Ignorance.

And 1. What Ignorance is: Ignorance is the want of knowledge, or darkness of the understanding, for so, saith the Apostle *Paul*, Eph. 4. 8. *having the understanding darkned, being alienated from the life of God, through the Ignorance that is in them, because of the blindness of their heart.* Here you may see what ignorance is, the Apostle calls it darkness and blindness: so likewise in 2 Cor. 2. 3, 4. *But if your Gospel be hid, it is hid to them that are lost, on whom the God of this World hath blinded the minds of them that believe not, lest the light of the Glorious Gospel of Christ, who is the Image of God, should shine unto them.* So that ignorance is darkness of mind, blindness of heart, and want of knowledge and spiritual understanding in the Soul.

Secondly, What are sinners ignorant of?

Answ. 1. They are ignorant of God, they are ignorant of Christ, they are ignorant of the Spirit, they are ignorant of the Word, they are ignorant of their own misery, they are ignorant of the necessity of a change, of being born again, of being new Creatures, of being converted and turned from darkness to light, from death to life, and from the power of Satan to the living God, such things as these, I say, they are ignorant of, and this is that which keep poor souls from going to Christ. O beloved! We have many of those amongst us, who are thus ignorant. It was said of the Priests the Sons of *Ely*, that they were Sons of *Belial*, and knew not the Lord, 1 *Sam.* 2. So in the Prophesie of *Jeremiah*, Chap. 2. 8 It is said, the Priests said not, where is the Lord? And they that handle the Law, know me not. So the Pharisees were blind leaders of the blind, *Mat.* 15. 16. Would to God there were no such amongst our Priests this day: May not that charge be drawn up against us now, as was against *Israel*, *Hos.* 4. 1. Because there is no truth, nor mercy, nor knowledge of God in the Land; by swearing, and lying and killing, and stealing, and committing adultery, they break out, and blood toucheth blood, therefore the Land mourneth, and my

people

people are destroyed for lack of knowledge: Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to me; seeing thou hast forgotten the Law of thy God, I will also forget thy Children! They eat up the sins of my people, and set their hearts on their iniquity, and they are like People, like Priest. Thus men err, not knowing the Scriptures, nor *the power of God*, *Mat* 22. 29.

3. The mischievousness of this sin of ignorance.

1. Ignorance is that which keeps men from knowing of God. 2. Ignorance is that which keeps men from pleasing God. 3. Ignorance is that which keeps men from coming to God. 4. Ignorance hinders men from having a propriety in God.

5. Ignorance is that which hardens the hearts against God. O cursed and mischievous Ignorance! What sin like unto this? This is that which darkens, which hardens, which blinds and bars the door of Sinners hearts against Christ: O that thou hadst known (said our dear Lord) the things that belong to thy peace, *Luke* 19. 22. But because they are a People of no understanding, therefore he that made them, will have no mercy on them, and he that formed them will shew them no favour, *Isa.* 27. 11. Thus (my Beloved) I have shewed you what a wretched and miserable state such are in, that are thus ignorant.

2ly. The second Bar is Unbelief, which bars and bolts Christ out of the heart: This is that which makes men,

1. That they give no credit to the report of the Gospel. 2. Neither do they yield that loving and loyal subjection to Christ as their Lord where unbelief is.

Where unbelief is, it keeps off the heart from confidently depending upon Christ; for that which is to be had in him, and so keeps Christ out of our souls; it is that which clips the wings of his mercy, *Heb.* 3. *ult.* it is that which holds the hands of his power, *Mat.* 3. 58. And he did not many mighty works there, because of their unbelief. It is that which lets the soul into perdition, *Job* 8. 24. *Rev.* 11. 7. The Unbelieving shall have their portion in the Lake of fire, which is the second death. Unbelief is that which hardens the heart, and causes it to depart from God, *Heb.* 3. 12. Take heed, Brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to day, least any of you be hardned. O Beloved! Unbelief is that also which gives God the lye he that believeth not in God hath made him a lyar, because he believeth not the record that God gave of his Son, 1 *John* 5. 10. They believe not his Promises, fear not his threatnings, nor hearken to the voice of his word, though he sets Life and Death before them, Heaven and Hell, Bitter and Sweet, yet they go on in the imagination of their hearts, to add sin to sin, putting the evil day far away, but draw iniquity with the Cords

Vanity and ſin (as it were) with a Cart-rope. Oh beloved! This is the ſtate and condition of Unbelievers, and this is one of the Bars that bolts Chriſt out of the heart; as all Believers are in a ſtate of Salvation, ſo all Unbelievers are in a ſtate of Damnation, for *he that believeth not is condemned already*, John 3. 18.

3. The third Bar is ſelf-conceitedneſs, which bars and bolts the Lord Jeſus out of the heart.

1. A Self-conceited Man is one which ſuppoſes himſelf to be what he is not, Gal. 6. 3. *If any Man think himſelf to be ſomething when he is nothing, he deceiveth himſelf.*

Secondly, A Self-conceited Man is one that glorieth in his works and deſpiſeth others, *Luke* 18. 9, 10. And he ſpake this Parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others. The Phariſee ſtood and prayed thus with himſelf: God I thank thee, that I am not as other men are, Extortioners, Unjuſt, Adulterers, or even as this Publican. But the Publican, whom he deſpiſed, went away rather juſtified: For every one that exalteth himſelf ſhall be abaſed.

3. A Self-conceited Man is the fartheſt from Heaven of any Man: *Verily I ſay unto you, that Publicans and Harlots ſhall go into the Kingdom of Heaven before you*, ſaith our Saviour to the Self-conceited Phariſees, *Mat.* 21. 3.

4 A Self-conceited Man, is one that liveth the moſt ſecure in the ſtate of ſin and miſery, and boaſts, I ſhall have peace, though I walk in the imagination of my heart, to add drunkenneſs to thirſt, *Deut.* 29. 19.

5. A Self-conceited Man is the hardeſt to be wrought upon, and convinced of the State and condition that he is in of any Man, becauſe he thinks himſelf righteous and holy enough, and good and ſound enough; thus it was with the Scribes and Phariſees, who had ſuch high thoughts of themſelves, that they thought *themſelves* to be the moſt holy perſons in the World; mark what Chriſt ſaid to them, *John* 9. 12. The whole need not a Phyſitian, but they that are ſick; I came not to call the Righteous, but Sinners to Repentance. So alſo it is ſaid, *Joh.* 7. 48. Have any of the Rulers, or of the Phariſees beleived on him? Note, theſe were very hard to be convinced and brought to own the truth.

6. A Self-conceited Man is one that thinks that God is made up of nothing but mercy & therefore he liveth in his ſins & pleaſeth himſelf with this, that God is merciful, he lying ſtill in the ditch of ſin, and crying, God help, but never endeavoureth to come out; but though the Lord waiteth to be gracious, yet the Lord is a God of Judgment, *Ia.* 30 18. O this is the ſad and miſerable condition of a Self-conceited man: This is that which keeps him from cloſing with Chriſt; this is that curſed Bar that bolts the doors of ſinners hearts againſt Chriſt.

The fourth Bar is earthlimindedneſs.

1. An

1. An earthly minded man is one that minds the things of this world more than he doth Jesus Christ, this was the case of that young man in the Gospel, which came to Christ and asked him, saying, What good thing shall I do to inherit eternal life? Jesus bids him keep the Commandments, *he saith unto him, all these have I kept from my youth up; what lack I yet? Jesus saith unto him, if thou wilt be perfect, sell that thou hast and give to the poor, and thou shalt have treasure in Heaven*: But he being an earthly minded man, would not embrace the Councel of Christ, *but went away sorrowful, for he had great possessions*, Mat. 19. 21, 22.

2. An earthly minded man is one that will leave the work of God, to embrace the present world, this was *Paul's* complaint of *Demas*, 2 Tim. 4. 10. *For Demas hath forsaken me, having loved this present World.* So also in Phil. 2. 21. he saith, *that all seek their own, not the things that are Jesus Christs.*

3. An Earthliminded man is one that will preach false Doctrine for the love of Money and filthy lucres sake, 1 Tim. 7. 10. For the love of money is the root of all evil; which, while some have coveted after, they have erred from the faith, *Tit.* 1. 10, 11. For there are many unruly and vain talkers, and deceivers, which teach things they ought not for filthy lucres sake, 2 *Pet.* 2. 15. Which have forsaken the right way, and are gone astray, following the way of *Balaam*, the Son of *Bosor*, who loved the wages of unrighteousnes. O Beloved! I could wish that this were not too much practised in this our day; but alas! What shall I say? Such is the earthly mindedness of many of the Priests, that I may say of them, as the blessed Apostle *Paul* said of some of his days, Phil. 3 10. *Whose end is destruction, whose God is their Belly and whose glory is their shame, who mind earthly things.*

4. An earthly-minded man is one that trusteth in his riches and not in God; Prov. 11. 28. *He that trusteth in his riches shall fall* Psal. 49. 6. *They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him; therefore if riches do increase, set not thy heart upon them*, Psal. 62. 11. *The blessed Apostle Paul doth charge them that be rich in this World that they trust not in uncertain riches, but in the living God, who giveth us all things richly to enjoy*, 1 Tim. 6. 17. Thus you may see my beloved, that whosoever trusteth in uncertain riches, more than in God, is an earthly minded man; it is that which bars men out of the Kingdom of Heaven: they are the words of Christ to his Disciples, Mark 10. 24, 25. *How hard is it for them that trust in riches, to enter into the Kingdom of God! It is easier for a Camel to go through the eye of a Needle, than for a rich Man to enter into the Kingdom of God.* O-beloved

loved it is a ſnare, it is Idolatry, Col. 3. 5. *And covetouſneſs, which is Idolatry.* It is the root of all evil, 1 Tim. 6 10. *For the love of Money is the root of all evil: Thus Earthli-minded-neſs, or Covetouſneſs is another great ſin, that keepeth Souls from coming to Chriſt for Life and Salvation. And they with one con-ſent began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground and I muſt needs go and ſee it, I pray thee have me excuſed, and another ſaid I have bought five yoak of Oxen, and I go to prove them, and I pray have me excuſed, and a-nother ſaid I have maried a Wife, and therefore I cannot come,* Luke 14. 18, 19, 20.

The fifth Bar is Prejudice, which bars Chriſt out of the heart; wicked and ſinful men have a great Prejudice againſt Chriſt, that is againſt theſe three things of Chriſt.

1. They have a Prejudice againſt his Doctrine or Worſhip; *Many therefore of his Diſciples, when they heard this, ſaid, This is a hard ſaying, who can bear it? From that time many of his Diſciples went back and walked no more with him,* Joh. 6. 60, 66. *And they queſtioned among themſelves, ſaying, what thing is this? what new Doctrine is this?* Mat. 11. 11. Sinners have a great Prejudice againſt the Doctrine and Worſhip of Chriſt, they think it too pure, too ſpiritual, and too powerful for them to bear.

2. They have a great Prejudice againſt the Miniſters (or Ambaſſadors) of Chriſt: They ſay of them as *Ahab* did to *Micah*; *I hate him for he never Propheſies good of me,* 1 Kings 22. 8. So in 1 Kings 18. 17. Ahab *ſaid unto* Elijah, *Art thou he that troubles* Iſrael? *So* Jeremy *complains of this, ſaying, I am in deriſion daily, every one mocketh me, becauſe the word of the Lord was made a reproach unto me, and a deriſion daily,* Jer. 28. 7, 8. So in Acts 24. 5. *It is ſaid of* Paul, *For we have found this Man a Peſtilent Fellow and a Mover of Sedition among the* Jews *throughout all the world, and a Ring-leader of the Sect of the* Nazarenes; and is according to the words of our Bleſſed Lord, Mat. 10. 22. *And ye ſhall be hated of all men for my Name ſake.*

3. Sinners have a great prejudice againſt the Members of Chriſt; and that for four reaſons.

1. Becauſe they are poor, *Luke* 11. 22, 23. 1 *Cor.* 1. 16. to 30: 2 *Cor.* 1. 1. *Or deſpiſe ye the Church of God, and ſhame them that are poor.*

1. Becauſe they are but a few, Luke 2. 30, 32. *Mat.* 7. 14. *Deut.* 7. 7. For ye were the feweſt of all People, *Rev.* 3. 4. Thou haſt a few names in *Sardis*, which have not defiled their Garment.

2. Becauſe they are unlearned in the account of Men; this is ſaid of Chriſt, *Joh.* 17. 15. How knoweth this man Letters, having never learned; alſo of *Peter* and *John* it is ſaid, *Acts* 4. 13. And when they perceived they were unlearned and ignorant

norant men, they marvelled; and they took knowledg of them, that they had been with Jesus, are ye all deceived? Have any of the Rulers or of the Pharisees believed on him? But this people who knoweth not the Law are cursed, *John* 7. 47, 48.

4. Because they will not conform to mens inventions, See 2 *Chron.* 11. 12, 14. And the Priests and the Levites, that were in all *Israel*, resorted to *Rehoboam* out of all their Coast; for they left their Suburbs and their possessions, and came to *Judah* and *Jerusalem*, for *Jeroboam* and his Sons had cast them off from executing the Priests Office before the Lord: And after them, out of all the Tribes of *Israel*, such as set their hearts to seek the Lord God of *Israel*; came to *Jerusalem* to sacrifice to the Lord God of their Fathers, ver. 16 See *Dan.* 3. 18. *Be it known unto thee, O King, that we will not serve thy God, nor worship the golden Image that thou hast set up. Also in* Mat. 15. 2. *Why do thy Disciples transgress the tradition of the Elders, for they wash not their hands when they eat bread? But Jesus said unto them, why do ye also transgress the Commandment of God by your tradition? See also* Acts 5. 28, 29. *Did not we straitly command you, that you should teach no more in his Name? And behold you have filled* Jerusalem *with your Doctrine, and intend to bring this mans blood upon us. Then* Peter *and the other Apostles answered and said, we ought to obey God rather than Man. See* Col. 2. 21, 22. *Touch not, taste not, handle not, which all are to perish with using, after the Commandments and Doctrines of Men.* O my dear Brethren! This cursed sin of *Prejudice* is that which keeps sinners from receiving the truth in the love of it, and a Bar which bolts Christ out of the heart.

The sixth Bar is hardness of heart, which bolts the hearts of sinners against Christ, and they are hardened

1. Against God, *Job* 8. 4. *Who had hardned himself against him and prospered?*

2. Their hearts are hardned against his mercy, that it doth not draw them, *Rom.* 2. 4, 5. Or despisest thou the Riches of his Goodness and Forbearance and Long-suffering, not knowing that the goodness of God leadeth thee to Repentance; but after thy hardness and impenitent heart, treasurest up to thy self wrath against the day of wrath, and revelation of the righteous Judgment of God.

3. Their hearts are hardened against his Judgments, that they do not tremble at them, as it is said, *Exod.* 8. 32. *And* Pharaoh *hardned his heart at this time also, neither would he let the people go; and it is also said,* Jer. 5. 22. *Fear ye not me, saith the Lord; will ye not tremble at my presence?*

4. Their hearts are hardned against his Word that it doth not reform them, *Prov.* 19. 1. *He that being often reproved, hardneth his neck, shall suddenly be destroyed and that without Remedy.*

&c.

ing thou hateſt Inſtruction, and caſteth my Word behind thee, Pſal. 50. *See in* Jer. 4. 16. *As for the Word which thou haſt ſpoken to us in the Name of the Lord, we will not hearken to thee, but we will certainly do whatſoever cometh out of our own mouth.*

5. Their hearts are hardned againſt the ſpirit of God, that it doth not melt them, *Gen.* 6. 3. *My Spirit ſhall not always ſtrive with Man. As Stephen* ſaid to the Jews, Acts 7. 51. *Ye ſtiffnecked and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt as your Father did, ſo do ye.*

6. Their hearts are hardned againſt all the means of grace, or gracious invitations from the people of God; *But they refuſed to hearken, and pulled away the Shoulder, and ſtopped the Ear, and made the heart like an Adamant ſtone, leſt they ſhould hear the Law, and the words which the Lord of Hoſts ſent to them by his Spirit in the former Prophets,* Zech. 7. 11, 12. *They are like the deaf Adder that ſtoppeth his ear, which will not hearken to the voice of the Charmer, charming never ſo wiſely,* Pſal. 58. 5. O dear Friends, this is another bar which bolts Chriſt out of the hearts of poor ſinners: Thus beloved, I have ſhewed you what the Bars are that bolt the door of our hearts againſt Chriſt, that we do not hear his voice and open the door.

2. The ſecond thing which is here to be explained, is, what this voice is, which ſinners are to hear: It is the voice of Chriſt, he is ſpeaking to poor ſinners to open the door of their hearts, that he may come in and ſup with them. There are two ſorts of voices by which Chriſt ſpeaketh to the ſoul? Inward Voices, and outward Voices. 1. Inward Voices.

1. The Voice of Conſcience. The Lord Jeſus ſpeaks to ſinners by their Conſcience, it is ſaid of the Jews, *John* 8. 9. They were convicted by their own Conſciences: So *Paul* ſaid, *Rom.* 9. 1. *My Conſcience beareth me witneſs: And of the Gentiles,* Paul ſaith, *Rom.* 2. 15. *That they did by Nature the things contained in the Law, their Conſciences alſo bearing them witneſs:* As *Paul* ſaith, 2 Cor. 1. 12. *Our rejoycing is this, the teſtimony of a good Conſcience,* O friends! God preached to you many *times* by your Conſciences, which ſpeaketh to you ſecretly and powerfully, condemning and reproving you for *your Iniquities.* O therefore hear the Voice of Conſcience, for it is the Voice of Chriſt! hear (I ſay) and hearken to it, and let Chriſt in, that he may ſup with you.

2. Chriſt ſpeaks to us by the Voice of his Spirit, as he did to the whole world, *Gen* 6. 3. *My Spirit ſhall not always ſtrive with man*; and as he did to the Jews, *Acts.* 7. 51. *Ye do always reſiſt the Holy Ghoſt, as your Fathers did, ſo do you.* So in John 16. 8. *Chriſt tells us that the Spirit ſhould convince the World of ſin, of righteouſneſs, and of Judgment.* Now the ever bleſſed Lord ſpeaks to the World by his bleſſed Spirit, ſtriving with them, convincing

convincing of them, and reproving them for their iniquities that their ſouls may believe in him, and live with him to all Eternity.

2. Theſe are outward Voices, by which Chriſt ſpeaks to Sinners.

1. By the Voice of his Word, which is the preaching of the Goſpel, that is, the Word of Reconciliation: O ſinner, when thou heareſt the Word read, thou heareſt the Voice of Chriſt, Col. 1. 5. *Whereof ye heard before in the Word of the truth of the Goſpel*; as Chriſt ſaid, *John 5. 39. Search the Scriptures, for they are they that teſtifie of me*, The Voice of the Scriptures is the Voice of Chriſt, and as Chriſt ſpeaks to us by them here, ſo he will judge us by them hereafter, Rom. 2. 16. *God will judge the Secrets of men by Chriſt Jeſus, according to my Goſpel*, John 12. 48. where ſaith Chriſt, *The word that I have ſpoken, the ſame ſhall judge him in the laſt day.*

2. Chriſt ſpeaks to ſinners by the voice of his Rod, by afflictions and tribulations, and judgment, *Mic. 6. 5. The Lords Voice cryeth unto the City, and the man of Wiſdom ſhall ſee thy Name; hear ye the Rod, and who hath appointed it.*

3. Chriſt ſpeaks to ſinners by the voice of his ſervants, as in Iſa. 50. 10. *Who is there among you that feareth the Lord, that obeyeth the voice of his Servants?* O in 2 Cor. 5. 29. *Now then we are Ambaſſadors for Chriſt as though God did beſeech you by us, we pray you in Chriſts ſtead be ye reconciled to God*: So Mat. 18. *He that heareth you heareth me.* So Sinners! Chriſt ſpeaks to you by the voice of his Servants, by his Miniſters, and Members, who beſeech you, and intreat you to be reconciled, that you may have peace with God through Jeſus Chriſt. Having thus briefly ſhewed you what the Voices are.

3. I ſhall in the third place come to ſhew you what the door is that Chriſt ſtands and knocks at, which ſinners are to open and let him in.

1. The firſt door which ſinners ſhould open unto Chriſt, is the door of their thoughts. I ſay, we muſt open the door of our thoughts to him, that God may be in our thoughts, and Chriſt in our thoughts, and the ſpirit of life and power it our thoughts, & Eternity in our thoughts, Heaven & Judgment in our thoughts. *Keep this for ever in the imagination of the thoughts of thy heart*, 1 Chron. 29. 18. *How precious alſo are thy thoughts unto me, O God, how great is the ſumm of them*, Pſal. 139. 17. *In the multitude of my thoughts within me thy comforts delight my ſoul*, Pſal. 94. 19. O! This is the Door of our hearts which believers open to their beloved Lord.

2dly. the ſecond is the Door of Conſideration which ſinners ſhould open to Chriſt. O that they were wiſe, and *underſtood this that they would conſider their latter end*, Deut. 3. 2. *The Ox knoweth his owner, and the Aſs his maſters Crib, but Iſrael*

Israel doth not know my people, doth not consider, Isa. 3. 1. *The tabret and pipe, and harp and wine, are in their Feast, but they regard not the Work of the Lord, neither consider the Operation of his hands*, Isa. 5. 12. But now those that have opened this door to Christ, they consider their ways, *The upright considereth his ways*, Prov. 21. 29. *And the wondrous works of God*, Job 37. 14. *And what great things God hath done for him*, 1 Sam. 12. 24. *Therefore thus saith the Lord of hosts, Consider your ways*, Hag. 1. 5. And this is the second door of the Heart.

3. The third door is the door of Affection, which sinners should open to Christ: *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul*, Deut. 6. 5. *If any man love not the Lord Jesus, let him be* Anathema, Maranatha, 1 Cor. 16. 22. *Grace be with all them that love our Lord Jesus Christ in truth and sincerity*, Eph. 6. 24. *Set your affections on things above and not on things beneath*, Cor. 3. 1. This door of love and affection must be opened to Christ, that he may come into your hearts, & be your neareſt and deareſt, your joy and delight, that you may have reconciliation with the Father, union with the Son, and Communion with the Holy Ghost: & this is the third door of the heart.

4. The Fourth is the Door of Desire, which must be opened to Christ, or else he cannot come into our hearts and sup with us. O sinners! You must desire and thirst after Christ vehemently, and say as the Church doth in the last of *Canticles, Make haste, my beloved, and be thou like to a Roe; or to a young Hart upon the Mountains of Spices*: So in Rev. 22. 20. *Even so, come Lord Jesus, come quickly*, So with the Psalmist, Psal. 73. 25. *Whom have I in Heaven but thee, and there is none on Earth to be desired besides thee?* And with the Church, Isa. 26. *With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for the desire of my soul is to thy Name, and to the remembrance of thee*: So Paul, *I desire to know nothing among you, save Jesus Christ, and him crucified*, 1 Cor. 2. 2. This is the fourth Door of the Heart, which you must open to Christ, without which there is no supping with Christ, nor Christ with you.

5. The fifth is the Door of Estimation, which sinners must open to Christ; that is, to prize him, and to value him as more precious than all other things besides: So to believers, 1 *Pet.* 2. 7. *Unto you therefore which believe he is precious.* And with *Paul, I count all things but dung and dirt to gain him*; and also with *Moses, to esteem the reproach of Christ greater riches than the treasure of* Egypt, Heb. 11. 25. O! Those blessed souls that have *open'd* this door *to* Christ, he is to them all lovely, the cheifest among ten thousands; yea, he is better than Rubies, and all the things thou canst desire are not to be compared unto him, *Prov.* 3. 15. So it must be with you, poor souls; you must look upon Christ as most lovely, most precious, most desirable, and most

glorious; thus he is to the Father, to the holy Angels, and to the Saints. And this is the fifth door of the heart.

6. The Sixth is the door of a good converſation which ſinners as well as Saints muſt open to Chriſt: *For our converſation is in Heaven from whence alſo we look for a Saviour, the Lord Jeſus*, Phil. 3. 20. *For the grace of God that bringeth ſalvation, hath appeared to all men, and teacheth us that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, and godly, and righteouſly in this preſent world*, Tim. 3. 11. *Seing then that theſe things ſhall be diſſolved, what manner of Perſon ought ye to be in all holy Converſation and godlineſs*, 2 Pet. 3. 11. *Only let your Converſation be as becometh the Goſpel of Chriſt*, Phil. 1. 29. *And to him that ordereth his converſation aright, will I ſhew the Salvation of God.* This is the ſixth door of the heart, to wit, a good converſation; this alſo muſt be open'd to Chriſt, that he may come in, and ſup with us, and we with him, that our ſouls may have fellowſhip and communion with him. And thus I have briefly ſhewed you beloved what the Doors are that muſt be open'd to Chriſt. Now having done with the *Explanation*, I come to the *Application* of the point; and as I have opened it to you, that you might ſee it, and prov'd it to you, that you might believe it, I ſhall now apply it that you may receive it.

Uſe. 1. Is it ſo beloved, that the heart of ſinners are thus bar'd and bolted againſt the *Lord Jeſus*? Then firſt by way of *Information:* This may be of uſe to inform us of the ſad and miſerable condition of all unconverted perſons; they are wretched, and miſerable, and poor, and blind, and naked, they are without Chriſt, being Aliens from the Common-wealth of *Iſrael*, and Strangers to the Covenant of promiſe, having no hope, and without God in the World, *Eph.* 2. 12. Oh ſinners! This is your condition, who are graceleſs and Chriſtleſs perſons; and though this be ſad, yet this is not all; for your hearts are bar'd and bolted againſt the Lord of Life and Glory. O thou that heareſt, or readeſt this, How canſt thou but tremble to think that thy heart ſhould be thus barr'd and bolted againſt Jeſus Chriſt with ignorance, with unbelief, ſelf-conceitedneſs, earthlimindedneſs, prejudice and hardneſs of heart; and yet all this while open to Sin, Satan, and the World, which are cruel enemies to the Soul? That I may haſten you out of this condition, if it be the will of God (as the Angels did *Lot* out of *Sodom*) I ſhall turn my diſcourſe to an Exhortation.

Uſe. 2. And firſt of all, let me exhort you whoſe hearts are thus bar'd and bolted againſt Chriſt, to hear his Voice, & open the Doors.

1. To hear his Voice: O ſinners! Chriſt ſpeaks to you by your conſciences; by his Spirit, by his Word, by his Rod, and by his Servants: O you men and women of this City, God hath ſpoken to you by all theſe Voices, but you have turned the *deaf ear* to Chriſt. *The Voice of the Lord cryeth to the City (and the man of Wiſ-*

Wiſdom ſhall ſee thy Name,) *hear ye the Rod and who hath appointed it,* Mic. 6. 9. O *London, London!* God ſpeaks to thee by his judgments; and becauſe thou wouldeſt not hear the voice of his word, he hath made thee to feel the voice of his Rod. O great City! How hath the Plague broken in upon thee, becauſe of thy abominations? *Thus they provoke him to anger with their inventions, and the Plague broke in upon them,* Pſal. 160. 29. O you of this City! How is the wrath of the Lord kindled againſt you, that ſuch multitudes of thouſands are fallen within thy borders by the noiſom Peſtilence, Gods immediate Sword: O *London!* How are the Streets thinn'd, thy Widdows increaſed, and thy Burying places filled, thy Inhabitants fled, thy Trade decay'd? O therefore lay to heart, you that are yet alive, all theſe things, and turn from your wicked ways, that the cry of your Prayers may out-cry the cry of your ſins, and be like unto the City of *Nineveh*, who believed God, and gave credit to *Jonas* his words, who humbled themſelves, and faſted, and cryed mightily unto the Lord, *Jonas* 3. 5. O let not Heathens outſtrip Chriſtians! Did *Nineveh* repent and turn from their wicked ways, and ſhall not *London?* May be you may think (my brethren) that all is well now, and that God is Friends with you, becauſe the Sickneſs decreaſeth and abateth; I ſay, bleſſed be God for it, but be not deceived, God is not mocked: to whomſoever *God* beſtows great mercies, if *they* abound in great wickedneſs, he will inflict great puniſhment upon them. Alas, Beloved, do your ſins decreaſe? And doth that abate? Is here a turning from ſin, and a turning to God? Is there a Reformation and amendment of life amongſt you? If this be ſo, then you may hope that God hath done afflicting you. *If my people which are called by my name, ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked ways, then will I forgive their ſin, and heal their land,* 2 Cor. 7. 14. But if you remain ſtill as prophane as before, as ſuperſtitious as before, as carnal as before, as luke-warm as before, as hard hearted and as cruel as before, as proud and vain as before: I ſay, if it be thus with you, God hath not yet done with *London*, but hath other Judgments to pour out upon you, though he cauſe this to ceaſe. Do but ſee how God dealt with the *Jews* in this caſe, Amos 4. 6. *I have given you cleanneſs of teeth in all your Cities, and want of bread in all your Palaces, yet have you not returned unto me, ſaith the Lord. I have alſo withholden the rain from you, yet have ye not returned unto me, ſaith the Lord. I have ſmitten you with blaſting and mildew, yet have ye not returned unto me, ſaith the Lord. I have ſent among you the Peſtilence, after the manner of* Egypt; *your young men have I ſlain with the Sword, and have taken away your Horſes, and I have made the ſtink of your Camels to come up into your noſtrils; yet have ye not returned unto me ſaith the Lord. I have overthrown ſome of*

you, as God overthrew Sodom *and* Gomorah, *and ye were as a fire-brand pluckt out of the burning, yet have ye not returned unto me ſaith the Lord, Therefore thus will I do unto thee,* O Iſrael! *And becauſe I will do this unto thee, prepare to meet thy God,* O Iſrael, therefore my dear Brethren, for Gods ſake, for Chriſt ſake, and for your ſouls ſake, hear Chriſt's voice, that you may be proſperous on earth, and glorious in Heaven.

2. Let me exhort you, and O that I could prevail with you, to perſwade you of this City to three things.

1. That you would throughly turn from your evil ways, and amend your doings, that God may repent him of the evil which otherwiſe he may bring upon you. O ſee what the Lord ſaith, *Jer.* 26. 30. *If ſo be they will hearken and turn every man from his evil way, that I may repent me of the evil which I propoſe to do unto them, becauſe of their doings,* ſee v. 13. Therefore now amend your ways, and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath propoſed againſt you. Alſo mark, what the Lord ſpeaketh by the Prophet, *Jer.* 7. *Thus ſaith the Lord of Hoſts, the God of* Iſrael, *amend your ways and your doings.* O my Beloved, the Lord our God is willing to heal; willing to hear, and willing to forgive. Great Cities are places which are uſually guilty of great ſins, great provocations, and great abominations, and for this cauſe God hath deſtroyed and overthrown many Cities, as the Cities of *Sodom* & *Gomorrah, Gen.* 12. 24. *Then the Lord rained upon* Sodom *and* Gomorah *fire and Brimſtone from the Lord out of Heaven.* Alſo *Admah* and *Zoboim,* Hoſ. 11. 8. *How ſhall I make thee as* Admah, *and ſet thee as* Zoboam? So Jeruſalem and other Cities were deſtroyed for their ſins and wickedneſs, 2 *Chron.* 34. 19. *Jer* 52. 13, 14. Now ſee what the Apoſtle *Peter* ſaith of this, 2 *Pet.* 2. 2. *And turning the Cities of* Sodom *and* Gomorrah *into aſhes, condemned them with an overthrow, making them an example unto thoſe that after ſhould live ungodly.* O *London!* Repent that it may not be ſo with thee. O ye People, Rent your hearts and not your garments, and turn to the Lord who is willing to receive you, that ſo his Judgments may be diverted, your former mercies reſtored, and his Bleſſing poured down upon you.

2. That you would dearly love, and highly prize thoſe precious Saints and Servants of the moſt high God, which are amongſt you. Theſe are they of whom the world is not worthy, *Heb.* 11. 38. God prizes them as his Jewels and Treaſures, *Mal.* 3. 17. *Exod.* 9. 5. God calls them the dearly beloved of his ſoul, *Jer.* 12. 7. They are a choſen Generation, a Royal *Prieſthood,* an holy Nation, a peculiar People, 1 *Pet.* 2. 9. O therefore he ſuffereth no man to do them wrong, yea, he reproves Kings for their ſakes, *Pſal.* 105. 14. O beloved! Nations, and Cities, and Kings are bleſſed for their ſakes, ſee *Gen.* 12. 23. *And thou ſhalt be a bleſſing, I will bleſs*

bleſs them that bleſs thee, and curſe them that curſeth thee. London! In this thou art happy, yea, more happy than any one City upon the face of the earth (that I know or have heard of) becauſe thou haſt within thy borders more righteous, more Saints, true believers, who are ſtill ſighing and mourning for thy ſins, praying for thy peace, and ſeeking and deſiring thy eternal good.

3 And laſtly, let me exhort you to open the Door, and let Chriſt into your Thoughts, into your Minds, into your Affections, into your Deſires, into your Eſtimations, and into your Converſations. O beloved! Keep Chriſt out no longer, but let him into your hearts and ſouls, that he may make you rich in Faith, rich in Knowledge, rich in Aſſurance, rich in Priviledges, rich in Experiences, and rich in good Works. Therefore let not ſin be let in, and Chriſt ſhut out. O let Jeſus Chriſt into your hearts, for if you ſhut the door againſt Chriſt, he will ſhut the Door againſt you. 1. The Door of Mercy. 2. The Door of Acceptance. 3. Salvation.

1. The Door of Mercy will be ſhut againſt you: Such who Chriſt calls too, and they will not hear, they ſhall call but Chriſt will not hear, *Prov.* 1. 2. *Becauſe I have called and ye have refuſed. I have ſtretched out my hand, and no man regarded,* Ver. 28. *Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me; mine eye ſhall not ſpare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them,* Ezek. 8. 18. *Therefore, thus ſaith the Lord, Behold I will bring evil upon them, which they ſhall not be able to eſcape; and though they ſhall cry unto me, I will not hearken unto them,* Jer. 11. 11. *Becauſe they have behaved themſelves ill in their doings, Mic.* 3. 4. Thus my beloved, you ſee how the door of Gods Mercy will be ſhut againſt you, if you ſhut the door of your hearts againſt Chriſt.

2. The Door of Acceptance will be ſhut againſt Chriſt: *Thus ſaith the Lord unto his People, thus have they loved to wander, therefore the Lord doth not except them: when they faſt, I will not hear their cry, and when they offer burnt-offerings and Oblations, I will not except them,* Jer 4. 10, 12. *To what purpoſe cometh there to me incenſe from* Sheba? *And ſweet Cane from a far Country. Your burnt Offerings are not acceptable, nor your Sacrifices ſweet unto me,* Jer. 6. 29. *I hate, I deſpiſe your Feaſt days, and I will not ſmell in your ſolemn Aſſemblies, and though ye offer me Offerings I will not accept them.* Amos 5. 21, 22. O Beloved, thoſe that will not accept of Chriſt ſhall not be accepted in Chriſt, *Who hath made us accepted in the beloved,* Eph. 1. 6.

3. The Door of Salvation will be ſhut againſt you, if you ſhut the Door of your hearts againſt Chriſt. He that made you will not ſave you, and he that formed you, will ſhew you no favour: But as you have refuſed to open the Doors of your hearts to your

[illegible], so he will refuse to own you as his People, and to open the Door of Salvation for you, ſee the words of our bleſſed Lord himſelf, *Luke* 13. 15. *When once the Maſter of the Houſe is riſen up, and hath ſhut too the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open to us, and he ſhall anſwer and ſay unto you, I know you not, whence you are; depart from me all ye workers of iniquity. Then ſhall be weeping and gnaſhing of Teeth, when ye ſhall ſee* Abraham, Iſaac *and* Jacob, *and all the Prophets in the Kingdom of God, and ye your ſelves thruſt out.* Conſider what has been ſaid, and the Lord give you underſtanding in all things.

The End of the Firſt Sermon.

The great Day of his Wrath.

Rev. 6. 17. *For the great Day of his Wrath is come, and who ſhall be able to ſtand?*

EVery mans thoughts run now like *Nebuchadnezzars*, with a deſire to know what ſhall come to paſs hereafter, or what things time will bring forth, *Dan.* 2. 29. There is nothing in the womb of Time; but what was firſt in the womb of God.

Now, this Book of the *Revelation* ſhews us theſe three things. 1. The ſtate and condition of the true Church of Chriſt upon earth, under the Power and Reign of Antichriſt. 2. The Riſe, the Reign, and Rage of Antichriſt in the World. 3. The quiet bleſſed and glorious ſtate and condition of the true Church here below, after the ruin and down-fall of Antichriſt. The coming of Chriſt will be the ruin of Antichriſt, 2. *Theſ.* 2. 8. *Whom* the Lord ſhall deſtroy with the brightneſs of his coming. This is decreed in Heaven, and declared on Earth.

This Chapter, out of which my Text is taken, ſhews us three things.

1. You may ſee what God's dreadful Judgments are, by which he cuts off and deſtroys the inhabitants of the Earth, for their ſin and wickedneſs; they are likened (or compared) to Horſes, as you may ſee from *ver.* 4. to *ver.* 8. Here you have a red Horſe; the Sword; a black Horſe, the Famine, a pale Horſe, the Peſtilence, (or Plague) which leads to death.

Horſes are Creatures which run too and fro, and ſo do God's Judgments from houſe to houſe, from Street to Street, from City to City, from Town to Town, and from one Pariſh to another, *And the Lord ſaid, go ye after him through the City, and ſmite; let not your eye ſpare: Neither have ye pity,* Ezek. 9. 5. So Jer. 5. 1, 2, 3, 4, 5, 6.

Horſes are Creatures which are very ſwift in their motion, they run many miles in a little time, and therefore men ride them Poſt. Gods Judgments are alſo very ſwift, they do much Execution in a

a little time. *So the Lord ſent a Peſtilence upon* Iſrael, *from the morning even to the time appointed; and there died of the People, from* Dan, *even to* Beerſheba, *ſeventy thouſand men,* 2 Sam. 24. 15. 3 Chron. 2. 21. You may alſo ſee a proof of this, by what God hath done to *London,* when there fell of the People above a thouſand a day.

2. You may ſee here where all the holy Martyrs and Witneſſes of Jeſus Chriſt are, who have been ſlain for the Word of God, and for the Teſtimony of Jeſus; they are under the Altar, *ver.* 6. That is, under the glorious protection of Chriſt in Heaven: *They are before the Throne of God, ſerving him day and night, and the Lamb leads them to the living Fountain, and God wipes away all tears from their eyes,* Rev. 15. 16, 17.

3. You may ſee alſo the cauſe theſe bleſſed Souls were ſlain; for the Word of God, and for the Teſtimony of Jeſus Chriſt, *ver* 9.

4. Here you may ſee, that all the Saints precious blood, which hath been ſpilt from time to time by the Whore of *Babylon,* cryeth aloud day and night to God for vengeance upon *Babylon,* Ver. 10.

5. You have here the Anſwer of God, in relation to the Saints cry, *And it was ſaid unto them, That they ſhould reſt yet for a little while, until their fellow ſervants alſo, and their brethren be fulfilled,* Ver. 11. 6.

6. You may here ſee what dreadful and terrible things followed upon the opening of the ſixth Seal, *ver.* 12. *And lo there was a great Earthquake; and the Sun became black as ſackcloth of hair, and the Moon became as blood, and the Stars of Heaven fell upon the Earth: And the Heaven departed as a ſcrowl, when it is rolled together, and every Mountain and Iſland was moved out of its place.* Theſe are the viſible Judgments of God, which are to come upon the Antichriſtian Crew.

7. And laſtly, this Chapter ſhews us what will be the ſtate and condition of thoſe men at that day, who are found Enemies to God and his People, *ver.* 15. *And the Kings of the Earth, and the great men and the rich men, and the chief Captains, and the mighty men, and every bond man, and every free man hid themſelves in the dens, and in the Rocks of the Mountains,* ver. 16. *And ſaid to the Mountains and Rocks, fall on us, hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb.*

Now this brings me to the words of my Text, which ſhews us the reaſon of this great out-cry, *For the great day of his wrath is come and who ſhall be able to ſtand?*

The words of my Text contain two things; a Reaſon, and a Queſtion.

1. The former part of the Ground (or Reaſon) of this out cry, here made by the Kings and great men of the earth, together with every Bond-man, and Free-man, *For the great day of his Wrath*

is come. The latter part is a queſtion propoſed about ſtanding at that day; *And who ſhall be able to ſtand.* The point of Doctrine which I ſhall lay down from theſe words is this.

Doct. *That the greateſt part of men and women will not be able to ſtand in the great day of God's wrath.* In the handling of this point, I ſhall ſhew you four things. 1. That there are ſome days greater than other. 2. The Nature and Property of this great day. And 3ly. Who they are that will not be able to ſtand in the day of Gods Wrath. 4 The Uſe and Application.

In the firſt place I ſhall ſhew you, my beloved, that there are ſome great days ſpoken of in the Scripture; firſt, ſee *Jer* 30. 7. Alas for that day is great, ſo that none is like it, it is even the time of *Jacobs* troubles, but he ſhall be ſaved out of it. The ſecond great day you have in Hoſ. 1. 11. *Then ſhall the children of Judah, and the children of Iſrael be gathered together and appoint themſelves one Head; and they ſhall come up out of the Land, for great ſhall be the day of* Jezreel. The third great day you have in Joel 2. 31. *The Sun ſhall be turned into darkneſs, and the Moon into blood, before the great and terrible day of the Lord come.* The fourth great day you have in *Mal.* 4. 5. *Behold I will ſend you* Elijad *the Prophet, before the coming of the great and dreadful day of the Lord.* The fifth great day is this in my Text. *For the great day of his wrath is come, and who ſhall be able to ſtand?* The ſixth great day you have in *Rev.* 16. 10. *For they are the Spirits of Devils working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty.* The ſeventh and laſt great day, you have in the Epiſtle of Jude ver. 9. *And the Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerv'd in everlaſting chains, under darkneſs, unto the Judgment of the great day.* Thus beloved, you ſee that there are ſome days greater than other, which the Scripture calls great days, becauſe of the greatneſs of the work, which God doth and will do in thoſe days. I ſhall now ſhew you, the nature and property of this great day in my Text, which is called *The day of God's Wrath.* O my Brethren! This will be a very dreadful and terrible day to the wicked, who call evil good, and good evil: Who put darkneſs for light, and light for darkneſs, and put the evil day far from them. Firſt of all, this day will be a day of Aſtoniſhment to the wicked and ungodly, Deut. 28. 28 *The Lord ſhall ſmite them with madneſs, and blindneſs, and aſtoniſhment of heart.* O! *It will be with the wicked as it was with* Nebuchadnezzar, Dan. 3. 24. Who was aſtoniſht to behold the works and wonders of God, which the Lord wrought for the deliverance of thoſe which put their truſt in him, *Then* Nebuchadnezzar *the King was aſtoniſhed, and roſe up in haſt and ſpake and ſaid unto his Counſellors. Did we not caſt three men*

bound

bound into the fire? They answer'd and said unto the King, true O King! He answer'd and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God. O Sinners! do but see here how proud *Nebuchadnezzar* was astonished at the beholding of this sight; here are three things that did astonish this great King. 1. To see the fire, whose nature is to burn and consume, to have no power to seize upon the bodies of those men, Fire is one of the cruellest creatures; it is a mercileſs creature, and therefore the torments of Hell are set forth by Fire, Mat. 25. 41. *Go ye cursed into everlasting fire prepared for the Devil and his Angels.* 2. The second thing which did astonish *Nebuchadnezzar*, was to see the servants of the Lord walk in the fiery furnace: *Did we not cast three men bound into the midst of the fire? Lo, I see four men loose, walking in the midst of the flame; Those were cast in bound, but now they are loose.* Now that the fire should have power on their bonds, and not on their bodies; O! This caused astonishment in *Nebuchadnezzar*. 3. The third thing that did astonish him, was to see their number not decreased, but increased: *Did we not cast three men bound into the fire? and Lo, I see four men walking in the midst of the fire, and the form of the fourth is like unto the Son of God.* And this did astonish this great King: Now as it was with *Nebuchadnezzar* here, so it will be with the wicked in this great day. O you that now speak proudly, look highly and walk contemptuously, it will astonish you to see Gods Judgment pouring down upon you, and his wrath wax hot against you, till there be no remedy. O do but see that Text, Jer. 51. 57. *And Babylon shall become heaps, a dwelling place for Dragons, an astonishment and an hissing without any Inhabitants.* Thus it will be with the ungodly at that day.

2. It will be a day of terrour to those that know not God, and that obey not the Gospel of Christ, the terrours of God will be upon such, as it was upon those Cities, Gen. 35. 5. *O ye graceless persons, that now fear not God, nor tremble at his word, he will make you then tremble as he did* Belshazzar, *when he beheld the hand writing*, Dan. 5. 6. *Then the Kings Countenance was changed, and his thoughts troubled him, so that the joynts of his loyns were loosed, and his knees smote one against another.* O ye Drunkards and Swearers! You that despise reproof, and hate Instruction, and set at nought all God's Counsel; know this, that the day of God's wrath will be a day of terrour to you, which will make your hearts to sink within you, your countenance to change, your joynts to be loosed, and your ears to tingle, when the terrours of Almighty set themselves in array against you, therefore, saith the Apostle, 2 Cor. 5. 11. *Knowing therefore the terrour of the Lord, we perswade men.*

3. *This day of Gods Wrath will be a day of diſtreſs to the Wicked, when your fear ſhall come as deſolation, and your deſtruction as a whirl wind, when diſtreſs and anguiſh cometh upon you.* Prov. 1. 27. So ſee that in Zeph. 1. 15. *That your day is the day of wrath, a day of trouble and diſtreſs, a day of waſtings and deſolation, a day of darkneſs and gloominess, a day of clouds and thick darkneſs. And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the Lord, and their blood ſhall be poured out as duſt, and their fleſh as dung, neither their ſilver nor their gold ſhall be able to deliver them in the day of the Lord's Wrath.* O the diſtreſs ungodly perſons will be in, in that day, which will make them cry to the Rocks and Mountains to fall on them, and hide them from the face of him, that ſitteth on the Throne, and from the wrath of the Lamb. The God of Heaven will bring diſtreſs upon all ſorts of men, which ſhall be found ungodly, and their honour ſhall not deliver them, nor their Gold deliver them, nor their ſilver deliver them, nor the greatneſs of their multitudes deliver them, but diſtreſs will come upon them, as it did upon *Saul*, 1 *Sam.* 21. 15. *And Saul anſwered, I am in ſore diſtreſs, the Philiſtians make war againſt me, and God is departed from me, and anſwereth me neither by Prophets, nor by Dreams, &c.* Luke 28. 23. *And there ſhall be great diſtreſs in the Land, and wrath upon this people.* Can you hear this and not tremble at it! O ye that are prophane,

4. This Day of Gods Wrath will be a day of great contempt to the ungodly, the Lord of hoſts hath purpoſed it to ſtain the pride of all glory, and to bring into contempt all the honurable of the earth, Iſa. 23. O *the enemies of the Lord, and ſuch as oppoſe his truth! Will he then hiſs at?* O *do but ſee that place!* Jer. 1. 7. *And Babylon ſhall become heaps, a Dwelling place for Dragons, an aſtoniſhment, and an hiſſing, without an Inhabitant.* The Lord will pour contempt upon all ſorts of men, who have ſided with the Whore of *Babylon*, and drunk of her Cup, they will not know whither to go, nor where to hide their heads, but every one will hiſs at them, and have them in deriſion, ſaying, Theſe are they who ſaid, it is in vain to ſerve the Lord, and what profit is there in the keeping of his Ordinances, and in walking mournfully before the Lord of Hoſts? who counted Saints Sots, and godlineſs to be madneſs, therefore will they be contemptible before the Lord, Angels and good-men. O think of this, you that ſpeak proudly, and blaſphemouly againſt God and his people, know aſſuredly, that God will ſpeak to you in his wrath, and vex you in his ſore diſpleaſure: *He that ſitteth in the Heavens ſhall laugh, the Lord ſhall have you in deriſion,* Pſal. 2. 3, 4.

5. This day of God's wrath will be a day of great deſtruction; *Have ye not asked them that go by the way? and do you*

not know their tokens, that the wicked is reserved to the day of Destruction, they shall be brought forth to the day of wrath Job. 21. 29, 30. In this day the Lord will destroy both evil persons and evil things, Men and their Idols; men and their inventions; every plant which is not of Gods planting shall be pluckt up, and the Lord alone shall be exalted in that day, and the Idols he shall utterly abolish, in that day a man shall cast away his Idols of silver, and the Idols of gold, which they have made each one for himself to worship, to the Moles and to the Bats, to go into the clifts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his Majesty, when he riseth to shake terribly the earth, as the Prophet *Isaias* speaks, *Chap.* 24. 1, 2, 3. *Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the Inhabitants thereof, and it shall be as with the people, so with the Priest; as with the servant, so with the master; as with the maid, so with the mistress; as with the buyer, so with the seller; as with the lender, so with the borrower,* &c. *The land shall be utterly emptied and utterly spoiled, for the Lord hath spoken this word. See* Joel 3. 13, 14. *Put ye in the sickle, for the harvest is ripe; come get ye down for the Press is full, the Seas overflown, for the wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. So in* Rev. 13. 15. The Angels are appointed to reap down the earth. O let every one that hears or (reads) these Sayings, let them hear, and fear, and tremble at them, for this will be a day of great destruction to the wicked and ungodly.

6. And lastly, This will be a Day of great Wrath, as it is said in the words of my Text, *For the great day of his wrath is come*; who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiners fire. O beloved! This is not the day of man's wrath. Men have had their day of reigning and raging, and lording it over God's people, but that's over and gone, and now God's day is come and this is the day of his wrath, and wo to the earth, and wo to the Sea, and wo to the whore of *Babylon*, for the hour of her Judgment is come, O beloved! Gods wrath will be very terrible to the wicked.

1. It will tear them in pieces like a Lyon. *For I will be unto* Ephraim *as a Lyon, and as a young Lyon to the House of* Judah: *I, even I, will tear, and go away, I will take away, and none shall rescue him,* Hos. 15. 14. So Job 16. 9. *The Lord teareth me in his wrath.* So Psal. 50. 28. *Now consider this ye that forget God, least I tear you in pieces, and there be none to deliver.*

2. It consumes like Fire: For behold the day cometh that shall burn like an Oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root

nor

nor branch, *Mal.* 4. 1. Therefore have I poured out mine indignation upon them. I have consumed them with the fire of my wrath, *Ezek.* 22. 31.

3. It swallows up like a Dragon. He hath devoured me, he hath crushed me, he hath swallowed me up like a Dragon, Jer. 51. 34. *Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them.* Psal. 21. 9. O! The wrath of the Almighty is that which tears like a Lyon, consumes like Fire, and swallows up like a Dragon; and therefore it is called (in Scripture) fierce wrath, 2 *Kings* 23. 26. See *Psal.* 78. 49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble. So in *Rev.* 16 18 It is said, *And the great City was divided into three parts, and the Cities of the Nation fell, and great* Babylon *came to remembrance before God, to give unto her the Cup of the Wine of the fierceness of his wrath.* Thus beloved, I have shewed you the nature and property of this great day, spoken of in my Text. 1. A day of astonishment. 2. A day of terror. 3. A day of distress. 4 A day of contempt. 5. A day of destruction. 6. A day of wrath.

I shall now come in the third place, to shew you who are they that will not be able to stand in this great day,

1. Such as are profane, will not be able to stand in this great day, but say to the Mountains fall on us, and to the Hills cover us, Luke 23. 33. *Because they have filled the midst of thee with violence, and thou hast sinned, therefore I will cast thee as profane out of the Mountain of God, and I will destroy thee, O covering Cherub from the midst of the stones of fire,* Ezek. 28. 16. *so* Rom. 2. 9. *Tribulation and anguish upon every soul of man that doth evil.* O ye profane, ye that now wallow in your sins, as the Sow in the mire, and eat up sin, as they eat up bread, and drink up iniquity like water: O! let me tell you, you will not be able to stand in the day of Wrath nor in the day of Judgment, but destruction will be your end, and everlasting misery your portion. O that such would but consider these two places of Scripture, Phil. 3. 19. *Whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things. So also that in* 1 Cor. 6. 9, 10. *Know ye not that the unrighteous shall not inherit the Kingdom of God.* Be not deceived, neither Fornicators, nor Idolators, nor Adulterers, nor Effeminate, nor abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God. Though these men may now carry it out with a high hand as if they had made a covenant with death, and with hell they were at an agreement; but your covenant with death shall be disanulled, and your covenant with hell shall not stand, when the overflowing scourge shall pass thorow, when ye shall be trodden down by it, *Isa.* 28. 15.

2. Such

2. Such as are ignorant will not be able to ſtand in this great day of God's wrath when the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, *who* ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, 2 *Theſ* 1.7,8,9. O you who are ignorant and blind, do you hear this? You are ſome of thoſe that will not be able to ſtand in this great day, but ſay to the Rocks fall on us, and hide us from the face of him that ſitteth upon the Throne, and from the wrath of *the* Lamb Beloved, I told *you* in *the* Morning, that ignorance is one of thoſe curſed ſins that bars and bolts Chriſt out of the heart, it is that which ſhuts them out from having mercy and favour with the Lord: See *Iſa.* 27. 11. *For it is a people of no underſtanding, therefore he that made them, will have no mercy on them; and he that formed them will ſhew them no favour.*

3. Such as have ſided with Antichriſt againſt Chriſt, will not be able to ſtand in this great day; ſuch as be drunk of the whore's Cup of Fornication ſhall drink of the Cup of God's indignation which is poured out without mixture. *If any Man worſhip the Beaſt and his Image and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God which is poured out without mixture, into the Cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb,* Rev. 19. 9, 10. O beloved, all thoſe who have been partakers with her ſinning ſhall be partakers with her in ſufferings; therefore come out of her my people, that ye may not be partakers of her ſins, that ye receive not of her plagues, *Rev.* 18.4 All that curſed brood of *Rome*, with all the Antichriſtian crew, will not be able to ſtand in this great day of God's wrath, but will be conſumed like fuel, and devoured like ſtubble fully dry, *Nah.* 1.9,10. *What do ye imagine againſt the Lord? He will make an utter end, affliction ſhall not riſe up a ſecond time; for they be foulded together as thorns, and while they are drunken as drunkards, they ſhall be devoured as ſtubble fully dry, ſo that all thoſe who have aſſiſted Antichriſt, againſt Chriſt, againſt his Government, againſt his Goſpel, againſt his Spirit, againſt his Worſhip, againſt his Miniſters, againſt his Members, and againſt his glorious Cauſe.*

I ſay, they will not be able to ſtand in this day of God's wrath: But cry to the Rocks and Mountains to fall on them, and to hide them from the face of him that ſitteth on the Throne, and from the wrath of the *Lamb, Rev.* 19. 19, 20, 21.

4 Such as have a form of Godlineſs, and deny the power thereof, will not be able to ſtand in the great day of God's Wrath; having a form of *Godlineſs*, but denying the power thereof, from ſuch turn away, 2 *Tim.* 3. 5. All idle and ſloathful profeſſors, who

have

have nothing of *God*, nor nothing of Chriſt, nor nothing of the Spirit, nor nothing of the power of the word in them, having only a notion or formal profeſſion, ſuch, I ſay, will not be able to ſtand in the great day. See *Rom.* 2. 17. Behold thou art called a *Jew*, and reſteſt in the Law, and makeſt thy boaſt of God, and art confident that thou thy ſelf art a guider of the blind, and inſtructer of the fooliſh, a teacher of babes, which haſt the form of knowledge and of the truth, in the law. But mark what God ſaith to ſuch, ver. 23. *Thou that makeſt thy boaſt of the Law, through the breaking of the Law diſhonourſt thou God? For the name of God is blaſphemed among the Gentiles through you.* O! are there not many among us, who profeſs God in words, but deny him in works? Who have a name to live and are dead? Who have a form, but not the power? Who have all without, and nothing within? Like thoſe in Mat. 7. Theſe ſpeake of by Chriſt, ver. 22 *Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name caſt out Devils, and in thy name done many wonderful works? ver. 23. And then I will profeſs unto them I never knew them. Depart from me, ye that work iniquity.*

7. Such as are idle Shepherds, and blind Guides will not be able to ſtand in this great day of God's wrath, but will cry to the Rocks and the Mountains to fall on them, and to hide them from the face of him that ſitteth on the Throne, and from the wrath of the Lamb. For this ſee a few Scriptures amongſt many, what the Lord ſpeaketh againſt idle Shepherds, and blind guides, who feed themſelves, and not the flock of Chriſt. See Ezek. 3. 2, 3, 4. *Thus ſaith the Lord God unto the Shepherds, Wo be to the Shepherds of* Iſrael *that do feed themſelves, ſhould not the Shepherds feed the flock; ye eat the fat, and ye cloath you with the wool; Ye kill them that are fed, but ye feed not the flock: The diſeaſed have you not ſtrengthened, neither have you healed that which was ſick, neither have you bound up that which was broken, neither have you brought again that which was driven away, neither have you ſought that which was loſt, but with force and cruelty have ye ruled them. Therefore, O ye Shepherds hear the word of the Lord, Thus, ſaith the Lord God, behold I am againſt the Shepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall the Shepherds feed themſelves any more; for I will deliver my flock from their mouth, that they may not be meat for them,* ver. 9. 10. *For both Prophet and Prieſt are prophane, yea, in my houſe have I found their wickedneſs, ſaith the Lord. Therefore, thus ſaith the Lord of Hoſts concerning the Prophets, Behold I will feed them with Wormwood, and make them drink the water of gall; for from the Prophets of* Jeruſalem *is profaneneſs gone forth into all the Land,* Jer. 23. 11, 15, 16. See alſo Hoſ. 4. from v. 1. 10, 11. *Mark alſo what our Lord Jeſus Chriſt ſaith,*

ſaith, Mat. 23. *of idle Shepherds, and blind Guides* v. 14. *Wo unto you Scribes and Phariſees, Hypocrites; for ye devour Widows Houſes, and for a pretence make long prayers, therefore ye ſhall receive the greater damnation.* Thus you ſee beloved, the ſcriptures with open mouth do ſpeak forth the deſolation and calamities which will befal idle Shepherds, and blind Guides in that day, and if they cannot ſtand when his wrath is kindled but little, O what will they do when his wrath ſhall come on them to the utmoſt, even when the fierceneſs of his wrath, *then will they not be able to ſtand.*

6. Such as are Hypocrites will not be able to ſtand in this day of God's Wrath, but deſire, if it were poſſible to hide themſelves in the Dens and Caves of the earth. And the people ſhall be as the burning of Lime, as thorns cut up ſhall they be burnt in the fire. Hear ye that are a far off, what I have done. And ye that are near acknowledge my might; the ſinners in *Zion* are afraid, fearfulneſs hath ſurpriſed the Hypocrite. Who amongſt us ſhall dwell with devouring fire? Who amongſt us ſhall dwell with everlaſting burning? See *Job* 8. 13. So are the paths of all that forget God, and the Hypocrites hope ſhall periſh, *verſe* 14. Whoſe hope ſhall be cut off, and whoſe truſt ſhall be a ſpiders web, *v.* 15. He ſhall lean upon his houſe but it ſhall not endure. O thou Hypocrite, who ever thou art, notwithſtanding thou haſt got the talking part of Religion, and makeſt a ſhew of godlineſs, yet all this while thou art a diſſembler in thy heart, See *Jer.* 42. 20, 21, 22. *For ye diſſembled in your hearts when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord your God according unto all that the Lord our God ſhall ſay, ſo declare unto us, and we will do it. And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing, for the which he hath ſent me unto you. Now therefore know certainly, that ye ſhall die by the Sword, by the Famine, and by the Peſtilence, in the place whether ye deſire to go and to ſojourn.* Do you hear this, ye that are hypocrites, that God hates ſuch, and will puniſh them with great puniſhment? He will cut them aſunder, and give them their portion with *Reprobates*, and *Caſt aways, in everlaſting fire*, Mat. 24. 51.

7. And laſtly, all ſuch as love not the Lord Jeſus Chriſt in truth and in ſincerity, will not be able to ſtand in this day of God's wrath, whether they be *Turks* or *Jews*, *Papiſts* or *Proteſtants*, bond or free all is one, for they will not be able to ſtand if they love not the Lord Jeſus Chriſt; See 1 *Cor.* 16 22. *If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maranatha.* O beloved! all thoſe who ſhall be found unbelievers, unconverted, and unregenerate in this day of God's wrath, be the Kings, or great Men, or Rich men, or chief Caprains, or mighty Men, or free Men, they ſhall cry to the Mountains and Rocks, ſaying,

Fall

Fall on us, and hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb; for the great day of his wrath is come. Thus beloved, have I ſhewed you briefly in ſeven particulars, who they are that will not be able to ſtand in the day of God's wrath. 1. The Prophane. 2. The ignorant. 3. They that ſide with Antichriſt againſt Chriſt. 4 The formal Profeſſor. 5. The idle Shepherds and blind Guides. 6. The Hypocrites. 7. And laſtly, they that love not the Lord Jeſus.

Obj. *But beloved, it may be you will ſay, if none of theſe will be able to ſtand, who will then?*

Anſw. I anſwer all thoſe who ſhall be found having on their Wedding Garments, and in the Spirit of the Lamb, will be able to ſtand in this day, and they are theſe. 1. They that overcome, *Rev.* 2. 10. *Ch.* 3. 21. *Ch.* 1. 7. 2. They that keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt, *Rev.* 12. 17. *Ch.* 6. 9. 3. They that ſtand with the Lamb. *Rev.* 14. 1. *Ch.* 17. 14. 4. They that have their Father's name written in their Forehead, *Rev.* 14. 1. 5. They that ſang a new ſong, *Ch.* 14. 3. 6. They that are redeemed from the Earth, *ver.* 3. 7. They that follow the Lamb whitherſoever he goeth, *ver* 4. 8. They that are not defiled with the pollutions of the Whore of *Babylon*, and in their mouth is found no guile, *v.* 5. Now beloved, theſe are they who will be able to ſtand in the great day of God's wrath, when others will not be able to call to the Rocks and Mountains to fall on them.

I ſhall now proceed in the fourth place to the *Uſe* and *Application* of this point.

Uſe 1. And firſt of all by the way of *Information*: If it be ſo, that the greateſt part of Men and Women will not be able to ſtand in this day of God's Wrath, then this may inform us of three things.

1. That as men have had their days, ſo God will have his day: Men have had their day of ſinning, God will have his day of puniſhing; Men have had their day of treaſuring up of wrath, God will have his day of pouring out of wrath: Men have had their day of defiling, *God* will have his day of refining: Men have had their day of Fornication, *God* will have his day of Indignation. *For the day of the Lord is near upon all the Heathens; as thou haſt done, it ſhall be done unto thee; thy reward ſhall return upon thine own Head, Obad.* 15.

2. That though God beareth with ſinners in the day of his Patience, yet he will not bear with them in the day of his wrath. *Go through the City and ſmite; let not your eye ſpare, neither have you pity*, Ezek. 9. 3. O beloved! in the day of his Patience, he beareth with you, and waiteth to be gracious: O how many hundred years hath *God* bore *with* the Whore of *Babylon*, notwithſtanding

ſtanding her great provocations and wickedneſs, but now in the day of his wrath, the Lord will not ſpare her, nor ſhew pity to her, but pour out his wrath and indignation upon her to the uttermoſt. *Therefore will her Plagues come in one day, death and mourning, and famine, and ſhe ſhall be utterly burnt with fire, for ſtrong is the Lord that judgeth her,* Rev. 18 8. O ſee that terrible word, Iſa. 42. 13, 14. *The Lord ſhall go forth as a mighty man, he ſhall ſtir up jealouſie like a man of War: he ſhall cry, yea, roar: he ſhall prevail againſt his Enemies, I have long time holden my peace: I have been ſtill, and reſtrained my ſelf, Now will I cry like a travelling Woman; I will deſtroy and devour at once:* Do you ſee this ſinners, how God is reſolved to proceed againſt you in the day of wrath, though he bear with you in the day of his Patience.

2. This day of God's wrath will be a very dreadful and terrible day to the wicked, as appears by what hath been ſaid. O Sinners, it will be a day of aſtoniſhment, a day of Terror, a day of diſtreſs, a day of Contempt, a day of Deſtruction, and a day of Wrath. O it will be a day of darkneſs, and gloomineſs, a day of clouds and thick darkneſs, *Joel* 2. 2. The great day of the Lord is near, it is near, and haſteth greatly, even the voice of the day of the Lord; the mighty man ſhall cry there bitterly, that day is a day of wrath, a day of trouble and diſtreſs; a day of waſting and deſolation, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs, *Zeph.* 1. 14, 15. O who is able to expreſs the terror of the Almighty, in this day of his wrath! O that every ſoul that hears me this day, would lay to heart, and conſider with themſelves, that they may be able to ſtand in this day of God's wrath. And ſo much for the *Uſe of Information.*

Uſe. 2. By way of *Examination* and *Self Tryal.*

O Friends! How much doth it concern you and me, to examine our ſtanding, that we may be able to ſtand in the day of God's wrath, which is coming ſo faſt upon us. O! you ſee how that his wrath is but a little kindled, and yet how hard a matter it is for men to ſtand, and to abide it! Thouſands have been ſent to their Grave by it, and many hundreds have left their Habitations, becauſe of it, and are fled out of the City, into ſeveral parts of this Kingdom for Refuge. O what a ſad and doleful place hath this City been for ſeveral weeks paſt! The greateſt Trade which hath been here amongſt us, was to bury the dead, and tend the ſick. O now my Brethren! if this little be ſo much, what will it be when the great day of his wrath is come? Who will then be able to ſtand? O therefore examine your ſelves, and try your faith, examine your faith, whether it be true; your knowledge, whether it be ſanctified, your hope, whether it be purified; your love, whether it be ſincere; your evidences, whether they be ſound; your hearts, whether they be gracious; your

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desires whether they be holy; your ends, whether they be heavenly; that you may be able to stand in the day of Wrath, in the day of Death, and in the day of Judgment, 2 Cor. 13. 5.

Use 3. By way of *Exhortation.* And I shall be brief, least I should intrude too much upon your patience; but I hope you will not think the time long, for it may be the last Sermon that I may preach, or you hear. Well (observed) is it so, that the greatest part of men and women will not be able to stand in the day of God's wrath? Give me leave therefore to exhort you to these 3 things.

1. You that are sinners, to repent of your sins, *For he that confesseth and forsaketh, shall have mercy*, Prov. 28. 13. *He that covereth his sins shall not prosper, but he that confesseth them and forsaketh them, shall have mercy.* Happy is the man that feareth always, but he that hardneth his heart shall fall into mischief. O sinners! You have grievously sinned against God, you have deserved as many Hells, as you have committed sins; you have sinned against his Mercies, you have abus'd his Patience, you have resisted his Spirit, you have not obeyed his Gospel, you have made light of his Ministers, and you have hated his Members. O sinners! all this have you done, and yet the Lord hath spared you; and though you have sin'd at so high a rate, yet God doth give you *space* to repent. O let his goodness lead you to *repentance*, that you die not in your sins. O therefore, for God's sake, and Christ's sake, be prevailed withal! Why will ye die, seeing God would have you live? Why will ye damn your selves? Why will ye go to Hell, seeing God would have you go to Heaven? O do but see what the Lord saith! *Isa.* 1. 18. *Come sinner* (saith the Lord) *and let thee and I reason together, though thy sins be as scarlet, they shall be as Snow; tho' they be red as Crimson, they shall be white like Wool.* Verily, if *you* have not hearts of stone, these words should melt you, to see the love, pity, mercy and willingness of God to do your souls good.

2. Let me exhort you to get an Interest in the Lord Jesus, that you may be able to stand in the day of his wrath: O sinners! There will be no standing before Christ, without an interest in Christ. O sinners! go to Christ, his promises are open to you, his Arms are open to embrace you, his Spirit is ready to assist you, and his People are ready to own you, and his Angels are ready to attend you, and Heaven it self is ready to receive you. O sinners! if you will but come to Christ, you shall be reconciled to the Father, justified by the Son, you shall be sanctified by the Spirit, you shall be delivered from wrath, you shall be made the Children of God, you shall have your names enrolled in the Book of Life; and finally, you shall be received into everlasting

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ing Glory at the end of your days. O therefore, let this prevail with you to go to Chriſt for Light, for Life, for Grace, for Strength, and for Comfort and Peace; that of his fulneſs you may receive grace for grace, *John* 1. 16.

3. And laſtly, let me now exhort you (who are dead to ſin, ſeparated from the world, eſpouſed to Chriſt, reconciled to the Father) to walk worthy of God, who hath called you to his Kingdom and Glory, 1 *Theſ.* 2. 12 O ye precious Saints, let me exhort you to keep your Lamps burning, your Loins girded, your Loins holy, and your Hearts upright, your Judgment ſound, your Conſcience purged, your garments unſpotted; and be not troubled at *God's* dealings and diſpenſations, though he take away from *you* thoſe that are precious to you. For as he ſends the wicked to Hell, that they may diſhonour him no more; ſo he takes away the Righteous to Heaven, that they may glorifie him more, there ſeems to be four *Reaſons* why God ſwept away the Righteous with the Wicked by the Peſtilence.

1*ſt.* Becauſe they have finiſhed their work. 2*ly.* From the evil to come. 3*ly.* For the humbling of the reſt which remain behind. 4*ly.* For the hardning of the wicked. Therefore ye precious Saints, you ought to be quiet, and to ſubmit to the will of God, and ſay with *David, I was dumb, and opened not my mouth, becauſe thou didſt it*, Pſal. 30. 9. Now I beſeech you, both Saints and Sinners, to conſider of theſe things, and the God of Heaven give you underſtaning in all things which concern his Glory, and your eternal Good.

The end of the Second Sermon.

Watch and Pray.

Mark 14. 38. *Watch and Pray, leſt you enter into Temptation.*

AS Chriſt is the Church's Friend, ſo Satan is the Church's Enemy. Her greateſt Enemy. Her cruelleſt Enemy. Her worſt Enemy. Her continual Enemy. He that makes War againſt the Remnant of his Seed, which keeps the Commands of God, and have the Teſtimony of Jeſus, *Rev.* 12. 17.

The Devil envies our happineſs and ſeeks our ruine. 1*ſt.* By Tempting of us, 1 *Cor.* 5. 7. 2*ly.* By perſecuting of us, *Rev.* 2. 10. 3*ly.* By Accuſing of us, *Rev.* 19. 12. 4*ly.* By Hindring of us, 1 *Theſ.* 2. 18. 5*ly.* By Beguiling of us, 2 *Cor.* 11. 3. O Beloved! The Devil is the Troubler of Saints. The great Deceiver of Nations. The great Devourer of Souls. The great Enemy of all mankind, *who goeth about like a Roaring Lion, ſeeking*

seeking whom he may devour, 1 *Pet* 5. 6 But now here is the Churches happineſs, That *Chriſt is her Friend*. Cant 5. 16. Her greateſt Friend, her deareſt Friend, her loving Friend, her beſt Friend, her conſtant Friend, her ſympathizing Friend, her mighty Friend. By his Blood ſhe overcomes the Devil. By his Graces ſhe reſiſts the Devil. By his might ſhe treads him under her Feet. And by Faith in his Word ſhe quenches all the fiery Darts of the Devil. O! Though Satan hates us, Chriſt loves us. Though Satan condemns us, Chriſt juſtifies us. Though Satan accuſe us, Chriſt clears us. Though Satan tempts us, Chriſt ſtrengthens us. Though Satan ſeeks to deſtroy us, Chriſt preſerves us. Though Satan buffets us, Chriſt aſſiſts us. 1. By his Spirit. 2 By his Promiſes. 3. By his Graces. 4. By his Preſence. 5 By his Word. 6. By his Interceſſion. 7. By his Power. 8. By his Miniſters. 9. By his Examples. 10. By his Prayer. O! The Lord Jeſus hath a great Love to us, and care for us, and therefore he counſels us in the words of my Text, *To Watch and Pray, leaſt we enter into Temptation*. Theſe are the words of our Lord Jeſus to his Diſciples, they having been ſlumbering and ſleeping, when Chriſt commanded them to watch. They contain firſt, a Suppoſition of their entring into Temptation, upon which Chriſt grounds a mendatory Exhortation, ſhewing them the way how to avoid it in theſe words, *Watch and Pray*, &c. Hence we may raiſe theſe two Points of Doctrine.

Doct. 1. *That a Child of God is attended with temptations.*

Doct. 2. *That the only way to avoid the evil of Temptation is to Watch and Pray.*

For the firſt of theſe, we may obſerve this Method. 1. Of the Tempter. 2. Of the Temptation. 3. Of the manner of their working, with Reaſons why they have ſo much Power.

1. We have four ſeveral Tempters in Scripture.

1. God tempting man, *i. e* trying and proving Man, as in *Deut*. 8. 2. Thus *God* tempted *Abraham*, *Gen* 22. 1. Which is interpreted, *Heb*. 11. 17. *By Faith, Abraham, when he was tryed, offered up Iſaac*, &c. This Tempting is not to evil, nor for our hurt, but *God* tempts upon theſe Accounts.

1. For the Tryal of his Peoples fear; as in that of *Abraham*, *Gen*. 22. 12. *For now I know that thou feareſt God, ſeeing thou haſt not withheld thine only Son from me.*

2 *God* Temp's for Tryal of their Faith, he proves them in ſome thing that's near and dear to them, perhaps deprives them of ſome ſpecial neceſſary mercy, to ſee whether they can truſt him, and believe in the want of it; whether they can live by Faith upon the *God* of Mercies, when the mercies are gone, as it is written, *The juſt ſhall live by Faith*, Heb 3. 4 Rom. 1. 17. And it is ſaid of *Abraham* when he was tried, he offered up *Iſaac*, *Heb*. 11. 17.

3. Again

3. Again thirdly, The Lord tempts for proof of their Obedience; thus the Lord ſpeaks to *Abraham* after that Tryal: *And in thy Seed ſhall all the Nations of the Earth be bleſſed*; why? *becauſe thou haſt obey'd my voice* In all this, the Lord ſeeth what is in our hearts, as he ſaid to *Iſrael* of old, *Deut.* 8. 2.

2. We may find Man tempting God too, that is, provoking God to jealouſie and wrath; this did the Children of *Iſrael* at the waters of *Meribah*, Deut. 6. 19. *Ye ſhall not tempt the Lord thy God*? Exod. 17 2. *Wherefore do you tempt the Lord*? But firſt of all, we tempt God when we doubt of his Power, as when we are in any ſtrait or difficulty, we miſtruſt the Power of God to deliver us, or beſtow any mercy upon us which we ſtand in need of, as that Lord did on whoſe hand the King leaned; who ſaid, *If the Lord would make windows in Heaven, might this thing be? When God had promiſed in time of Famine that on the morrow there ſhould be plenty*, 2 Kings 7.2.

2. We tempt God, when we doubt of his Mercy; for God is mercy in the abſtract; and it is a part of his glorious ſtile; therefore he cannot endure to loſe ſo great a part of his honour, but is provoked by it.

3. When we call his Faithfulneſs into queſtion, what greater diſparagement or more diſgraceful thing can there be to a man, than to be wrongfully accuſed for falſifying his word. Then how much greater provocation is it to the great God; to be impeached, for breach of promiſe, and counted unfaithful, who cannot lye? *Heb.* 6. 18.

Laſtly, when we murmur at the hand of God, at any of his Judgments, thus *Iſrael did at Meribah*, Exod. 17. 23. And this doth exceedingly inflame and excite the wrath of God. We cannot diſpoſe of our ſelves, and yet we are angry at the Providence of an All-wiſe God. We ſin, and are not troubled that God corrects us for ſin.

3. In the next place, our Luſts are Tempters, as *James* 1. 14. *Every man is tempted, when he is drawn away of his own heart's luſts, and enticed.* Our luſts ſtrive within us to be ſinfully ſatisfied, and the fleſh wars againſt the ſpirit, the heart ſometimes alluring; and this comes to paſs. 1. By repreſenting ſome ſinful Object, it is not good to nouriſh ſuch Conceptions; but ſtrangle them in their firſt appearance, elſe ſinful thoughts grow upon us. 2. By preſenting ſome deſirableneſs in the Object, but be quick ſighted: ſin, however it ſeems far under ſome colourable pretext, is in deed upon good deliberation, not at all to be deſired; but ſometimes it comes cloathed in ſuch a glorious garb, as if it meant no harm, that you muſt be fain to fly to God by *Prayer* againſt this Temptation. 3. There's a perſwaſion to conſent to the ſin; but be not perſwaded to offend your Father. Oh! how will our Luſts gain upon us, if we do not reſiſt? ſtrive

with

with all your might; the greater your allurment to ſin is, the greater the ſin is. I appeal to Saints experience.

5. In the fourth and laſt place, We have the Devil tempting Man: He is called the *Tempter*; Mat. 4. 13. And indeed this is the grand Tempter, that makes uſe of our Luſts as a ſubſervient *Organ*, or Inſtrument for his Temptations againſt the ſoul; and indeed were it not for our Luſts, it would be in vain for Satan to tempt. As we ſee in Chriſt, there was nothing within for Satan to take hold of, Chriſt being without ſinful Luſts, but Satan muſt come by word of mouth to tempt him, as *Mat.* 4. 1, 3. But here it might be enquired, how ſhall I know when Satan raiſeth the Temptation? 1. I anſwer, firſt, when it comes ſtrongly and forceably upon the ſoul, as it were with a double power, even overthrowing the ſoul (almoſt) at the firſt encounter. There's a double ſtrength in the ſtroke. 2. When it is of long continuance, as that was which *Paul* beſought the Lord thrice for, 2 *Cor.* 12. 2. Satan ſtirs up the heart a freſh, and the luſts of the heart. When the fire is ready to die and go out, he blows it up again, adds life and ſtrength to the temptation, which elſe could not laſt long. The luſts they are the combuſtible matter, and Satan he inflames and ſets them on fire. 3. The Temptation, when tho' it may be weak at firſt, yet at length, by degrees, it grows ſtronger and ſtronger. Satan begins to reaſon with, and perſwade the ſoul by plauſible arguments. 4. We may perceive the working of the Serpent the Devil: When the temptations is full of Wiles, and ſubtil Deluſion, *Epheſ.* 10. 11 2 *Tim.* 2 16. *Rev.* 2. 24. The more intricate, and full of ſubtilty the temptation is, the more cauſe there is to ſuſpect. Satan is very buſie for the enſnaring of the ſoul.

5. Laſtly, the more it is in direct oppoſition to God in his commands, or the like, we may be the more ſure it is of Satans framing. For the heart and its luſts ſeek for ſatisfaction, and then are ſtill, (if Satan joyn not) though God be not ſo directly oppoſite. But the Devil ſtrikes always at God in his temptations, if not always, yet moſt frequently. Thus much for the Tempter; now for the temptation it ſelf: There are ſeveral ſorts of temptations; but to reduce them all to theſe three heads, they do concern and ſtrike, Firſt of all at God; this being Satan's great aim, to oppoſe God, as two enemies, always in direct oppoſition one to another, and thus he remotes either.

1. As to the being of God, calling in queſtion the very truth of the Eſſence of the great God, cauſing the Soul to doubt whether there be a *God* or no, like *Pharaoh*, *Who is the Lord?* &c. *Exod.* 5. 2.

But *Secondly*, Some Temptations touch upon the [illegible]ure of *God*, as to the manner of his Being, the Myſtery of diſtinct Perſons, as to their offices and operations, in the individual *God*[illegible]

the Father, God the Son, God the Holy Spirit, and yet all but one God, bleſſed for ever. Again, as to thoſe Divine inſeparable Attributes of God, his independancy, purity, immutability, greatneſs and eternity, his goodneſs, grace, mercy, love, patience and juſtice. I ſay ſometimes a doubting of thoſe things is our temptation, yea, and could Satan prevail, we ſhould flatly deny his Being, Nature, Properties and all. Look ſternly on, and reſiſt ſtrongly ſuch Temptations as theſe which do immediately and preſumptuouſly intrence upon God's Soveraign and juſt Prerogative. And if I miſtake not, a great device of Satan in this ſtratagem, is to perſwade the Creature from all dependancy upon a Creator, that ſo being left to its ſelf, and ſtanding upon its own ſtrength, he may more eaſily deſtroy it. For what's the Creature without the Creator's Power.

Again, ſome temptations touch our Spiritual being. Such as are an evil heart of unbelief miſtruſting the grace of God, deſpairing of the goodneſs of our Condition: Satan would fain raiſe the very foundation of ſpiritual exiſtence, Adoption, Juſtification, and hopes of Salvation: It is his great deſign to ſhake the very ground-work of this building, and to perſwade that all's falſe. But this temptation is fruitleſs, when we build aright upon a right foundation, by Faith accompanied with repentance from dead works upon Chriſt Jeſus, as the alone Author and Meritorious Cauſe of our Juſtification and eternal Glorification.

2. Laſtly, Satan by his fiery darts ſtrikes at our well-being, to diſturb our peace by the omiſſion of ſome Duty, or Commiſſion of ſome ſin; When he finds he cannot prevail to deſtroy our being, then he would deprive us of well being, our joy and comfort. But know, though theſe Temptations may trouble us, yet ſhall they never deſtroy us. Now for the manner of theſe Temptations how they work.

1. When we fall under any want, ſtrait, change of *Providence*, or the like, then is a time for temptation to work; as when Chriſt had faſted, and was an hungred, then comes the Tempter; *If thou be the Son of God, Command that theſe ſtones may be made bread*, Mat. 4. 3.

2. When we are firſt turning from Sin to God, then we are ſure to meet with a Tempter, Satan will be buſie.

3. When we are troubled, dejected, diſconſolated, either as to our outward or inward eſtate, then beware of Satans temptation, he will be furthering our diſquietment.

4. When we are arrived to ſome good hopes through Grace, to ſome Confidence in the mercy of God the Father, through his Son Jeſus Chriſt; then alſo ſhall we find the battering aſſaults of Satan to ſhake your Confidence: But be ſure always that the ground of your Confidence be good, eſtabliſhed upon that everlaſting Rock Jeſus Chriſt. For, if I miſtake not in my obſervation,

ſervation, there are two great Rocks which Satan ſtrives to ſplit a Soul upon, *Preſumption and Deſpair.* Sometimes endeavouring to cauſe ſouls to flatter up themſelves, and think grace is theirs, Chriſt is theirs, and all is theirs, when it is nothing ſo, but that he might carry them blind to hell, hood-winking their Souls ſo, that they never come to ſee throughly their bad condition, but think always their condition good. The other Rock is Deſpair; Satan ſtriving, if he cannot blind them as he doth the other preſumptious ſouls, yet to make them go ſorrowing all their days, thinking they ſhall never obtain that mercy which others think they always had.

5. Satan ſuits his Temptations to our Diſpoſitions; he hath various Objects for divers ſpirits; for proud haughty Souls, for luſtful hearts, for the covetous Worldlings, for the prodigal Son, for the raſh giddy brain, for the ſluggiſh Drone, for the melancholy Perſon, for the light cheartul Spirit; eſpecially theſe two, either ſinking the one in the terrible waves of black and dreadful thoughts, or toſſing and lifting up the other with the wind of fooliſh fancy. Oh! What black apprehenſions ſhall the one have of it ſelf and God; and what light and ſlight thoughts the other of the preſent ſtate, and of eternity.

Laſtly Satan aims to lull the ſoul aſleep in carnal ſecurity. And to this end, preſents great ſins as ſmall, and little ſins (if any there be) as not at all: But ſometimes he will add by temptation, as it were a multiplying glaſs to the ſoul, ſo that then every ſin looks with a gaſtly countenance, is thought to be the ſin againſt the holy ſpirit, and an unpardonable ſin.

Having thus ſhewn how, and upon what occaſion Satan works; I ſhall take occaſion to enquire, why they have ſo much power, many times as to prevail.

1. Becauſe of the Tempters power, he is perhaps too ſtrong for the Soul.

2. Becauſe of the Tempters Policy; if he cannot prevail by open force, the Soul being *well* and ſtrongly grounded then he invades by ſubtle devices, and ſecret ſtratagems, ſo that the ſoul cannot eſcape by ſtrength only and therefore (wanting Wiſdom to evade his cunning framed Arguments) is baſled by him and overthrown.

3. The enticing Nature of the Tempters baits as to inſtance in one caſe, Oh how many poor ſincere ſouls, yet guilty of too much curioſity have been intangled by curiouſly glorious, and gloriouſly curious Tenets, which were no better than the diviliſh Temptation of that Helliſh Tempter! How many (which yet is ſtrange to think though there is reaſon to fear it) pay after their ſeemingly, comfortably, really comfortleſs, wandring walking through ways of truth, have cauſe to ſit down, and ſet down their ſteps, marking for every ſtep a ſin, and for every ſin letting fall a Tear of Blood.

4. Temp-

4. Temptations often prevail by reaſon of the ſtrength of corruptions, which the tempter works upon. Were there no corruptions, there would be few or no temptations; I am ſure they ſhould not prevail.

5. Laſtly, the tempters prevalency proceeds from the weakneſs and low eſtate of the inward man. Sin is never at a higher Flood, then when Grace is at a low Ebb. It is a hard matter (believe experience) to keep the ſoul from ſinking at ſuch a time. Nothing more eaſie than to thruſt one under water, when the depth of the water is more then the heighth of the Man.

Ob. But now, to make ſure the Doctrinal part, I ſhall lay down ſome Reaſons, why the people of God are thus attended with temptations; for it is a Natural Objection againſt this Point, *Why will the Lord, who is ſo merciful to his people ſuffer them to be thus uſed and buffeted by Temptation?*

Anſw. *I Anſwer in general, on Gods behalf, that he is nevertheleſs tender in it, as will appear in particular thus.*

1. *Becauſe one end ſeems this, that they might know themſelves the better, and ſee what they are Naturally; were it not for temptation, we ſhould not come to know our own Corruption, we ſee by this what Luſt is moſt prevalent in us, according to that in* Heb. 12. 1. The ſin that doth ſo eaſily beſet us; *and what Satan makes moſt uſe of againſt us; we learn by this our own weakneſs to reſiſt without aſſiſting grace.* 2. *Again it is for a Saints Exerciſe: This tempted condition is God's Artillery, his School of Arms, wherein God brings up his Children, trains them and inſtructs them, how to claſp on their Helmet of Salvation, to put on the Breaſtplate of Righteouſneſs, to hold out the Shield of Faith, to brandiſh the Sword of the Spirit. In a word, how to put on the Lord Jeſus Chriſt, even our whole Armor of Righteouſneſs.* 3. *That we might know our Enemies, that we may be the more watchful over Satan, Sin and the World.* 4. *That we might long to be at home with our Father, that we might be weaned from the Milk, and drawn from the Breaſts of this preſent world.* 5. *Laſtly, The Lord doth it to beat down our Pride and keep us humble, we ſhould elſe be too much lifted up through our continued ſpiritual proſperity, and thus it was with Paul,* 2 Cor. 10. 7, 8.

This Doctrine may afford us this uſeful Application.

1. By way of Information. 2. Reprehenſion. 3. Examination. 4. Conſolation. 5. Exhortation.

1. Information. It may inform us, (1) Of the Devils Enmity, who is ſo much the Saints Foe, as that he will not let them be quiet. This Old Serpent, at firſt deceived *Adam*, and deprived him of Paradiſe; yea and ever ſince he hath been, and ſtill is very buſie to diſpoſſeſs the Saints, if poſſible, of their ſpiritual Paradiſe. 2. We learn hence the remaining ſeed of Corruption that are in the beſt of Saints; without which (as I noted

before) the Devil would *tempt* in vain. 3. We may perceive what is the Saints ſtate here below, it hath indeed many fair pleaſant *Proſpects* to the Chriſtian Eye (I mean the eye of faith) but the way is a tempted, troubleſome, dangerous way, *Acts* 14. 22.

4. It may teach us the Wiſdom of God, and his great care of his Saints, who make uſe of Satans Enmity, and our Corruption to do us good withal.

2. Reprehenſion: And thus it proves, thoſe who think it an eaſie matter, a thing of nothing to be a Chriſtian. 3. It reproves ſuch who cenſure poor, Tempted Afflicted ones. 1. Under their Temptations, though not overcome. 2. When fallen, and oh how raſh, and unchriſtian like are they! 3. It is an occaſion of Rebuke to thoſe who think it ſtrange, that either themſelves or others ſhould be Tempted.

3. Examination. This in theſe particulars. 1. To examin who is the Tempter, according to page, 2, 3, 4, 5, 6, 7. 2. To examin the Temptations, ſee page, 8, 9, 10, 12. 3. To examin the frame of our hearts, under Temptations, whether we carry it lightly and indifferently, or are grieved and troubled for them.

4. Conſolation. From the Arguments,

Arg. 1. *A Tempted Condition is frequent among the Saints, yea and ſo uſual that I may confidently queſtion, whether ever he were truly a Saint that is not Tempted? And for this Aſſertion there's a cloud of Witneſſes in Scripture; one in* 1 Cor. 13.

Arg. 2. *God hath promiſed Aſſurance to Tempted ones,* 2 Cor. 12. 9. My grace is ſufficient for thee, &c. *God is able to help, when thou canſt be weak when thou art Tempted.*

Arg. 3. *Chriſt was Tempted that he might know how to ſuccour thoſe that are Tempted,* Heb. 2. 17, 18. *Read from verſe* 9.

Arg. 4. *It is bleſſing, or a bleſſed thing, to endure Temptation.* James 1. 12. and 5. 11.

Arg. 5. *The Saints temptations are needful for them,* 2 Pet. 1. 6. *Thou canſt not be without them.*

Arg. 6. *They are but for the tryal of Faith,* 1 Pet. 1. 7. James 1. 3. *And ſhould we be grieved, that our Faith is proved? The Goldſmith rather uſeth than avoideth the fire, for the trying of his Gold. Neither is Gold diminiſhed, but rather its worth is more fully known when the droſs is gone: This is the tryal that doth try all the Faith of every Child of God.*

Arg. 7. *God hath promiſed the burden ſhall not be too great for us to bear,* 1 Cor. 10. 13. *this is ground of Comfort, to know we ſhall not be overmatched by the Temptation.*

Arg. 8. *A great comfort it is, that God thinks upon us at ſuch a time, we are ſure of this, both becauſe of the Temptations, and alſo the ſupport we have under them.*

Arg.

Arg. 9. *It is a great sign of God's Love, else he would never take care to try and purge us.*

Arg. 10. *Many times it goes before some signal Providence. And we may take it as a great sign, that God is about to do some great thing for us, or we must be imployed in some great work for him. Thus he did with* Israel, *proved them forty years before he gave them to possess the Land.*

Arg. 11. *Be not disconsolate; strong and long enduring Temptations when meeting with assistance, are a strong argument of a strong Faith and especially of the growth and increase of Faith. But to be brief,*

Arg. 12 *Consider the Saints condition here is not their best state. There's Heaven to come yet, where there's no Tempter.*

Arg. 13. *We have not been so much or so often Tempted, as we our selves have Tempted God.*

Arg. 14. *The Devils Temptations, though they be evils, yet are not the Saints evils unless they are overcome by them.*

Arg. 15. *It is a great sign, as of Gods love, so of Satans hatred, and so consequently a token that thou art none of his, but Gods, else he would never rage thus. The Devil makes no such ado with wicked ones.*

Arg. 16. *As our Temptations now abound, so shall our Joy (in time) much more abound.*

Many Arguments for Consolation I might make use of, and much more enlargement upon these; all which (for brevity sake) I here omit.

5. For Exhortation 1. Beware how you tempt the Devil to tempt you; how you give an occasion by indulging any sin or lust. When you are Tempted, be not cowardly, but couragious, do not fly but resist, *James* 4. 7. 2. Beware of *Pride*, when delivered out of temptation, this makes us fall into dangerous relapses.

Having finished this *Point*, I proceed to shew in the next Observation, how we may avoid the evil of Temptation.

Doct. 2. *The only way to avoid the evil of Temptation, is to Watch and Pray.*

In the handling of this Doctrine, we may consider these four things. 1. What it is to Watch. 2. What it is to Pray. 3. The proof of the Point.

1. How Watching and Praying may conduce to our escape from the Evil of Temptation.

Concerning the Duty of Watching, Observe,

1. What Watching implies. 2. How we do to Watch. 1. Watching implies, 1. A continual walking like the Spouse, *Cant.* 5. 2. 2. A diligent hearkning. Thus the Watchman, *Isa.* 21. 7. A constant readiness. *Peter* exhorts under a Metaphorical Expression, 1 *Pet.* 1. 13. *Gird up your Loins*, i. e. Be ready; it is taken from the *Jews* long garments, which they used to gird about

[illegible]m, that they might run with less interruption.

[illegible] How we do to Watch, I shall but name the Particulars. 1. Let the heart be continually fixed upon God. Oh! how will this cool our affections to the World, and kindle the fire of Love to God. 2. Let the eye be much upon self, this will keep us low in spirit: *And blessed are the poor in spirit, for theirs is the Kingdom of Heaven*, Mat. 5. 3.

3. Beware of drousiness: We should shake it off by Prayer. 4. Be well resolved by spirit, mind that of the Prophet, 1 *Kings* 18. 21. 5. Be sure all be well within, be sure the Foundation be Christ; let there be no sin unrepented of, that will breed sorrow, harbor no Enemy, no lust in the soul, *Prov.* 20. 9. 6. Trust not thine (no, no, not thine own) heart but regulate it *by* the *word* of God; for the heart is deceitful, *Jer.* 17. 9. And he is a fool that trusts his heart, *Prov.* 28. 26. 7. Keep therefore a narrow Eye to the heart, *Prov.* 4. 23. 8. Call thy heart often to a strict account, *Psal.* 4. 4. Examin diligently, What have I *done*? What do I know? What am I about to do? 9. And if there be any thing out of Order, tarry not, but repair it suddenly. Lay sin upon Christ and then mourn over it. 10. Let nothing be suggested, and presently entertained but first *brought* to tryal. See if it be the will of God if it be for his Glory; it is not his will, *&c.* 11. Be sure to *keep* Conscience clear, a little filth (here) stops all the Channel. It is dangerous to know of but *one* sin, and not confess it; much more dangerous to know thy sin and wink at it. 12. For this end, *keep* an open ear to Conscience, let it speak. 13. Let the mouth be stopped to sin, and the hands tied from *wickedness*. *David* prays that a Watch *may* be set to the door of his lips; and certainly it is very needful. 14 Let the whole Armour of God be one, *Ephes.* 6. 10. *to* 18. Thus much concerning Watching, now concerning Prayer.

Consider, 1. What *Prayer* is. 2. *The* several *kinds* of Prayer. 3. The manner how we are to pray.

1. Prayer is the outward enlargement of the Souls inward breathings; it is a work of Gods Spirit, and so flows out of the Spirit and Heart of Man, *Zech.* 12. 10. *Rom.* 8. 26, 27. *Jude* 20. 1. *Cor.* 14 19. *Psal.* 62. 8. *and* 42. 4. Prayer is a talking of the heart and soul with God, and of such a heart as is prepared by God, *Jer.* 29. 15. *Psal.* 27. 1. *Psal.* 10. 17. 2. And thus it is either mental in the heart only, *Exod.* 14. 15. 1 *Sam.* 1. 13. Or else vocal uttered by the voice, *Psal.* 77. 1. Again this is secret Prayer, when we Pray alone. Thus *Daniel* did, when we set open his Windows, *Dan.* 6. 10, 11. Or more Publick, when we pray with others in the Family, Congregation, *&c.* And *here* let some Preparatives to Prayer be added.

1. Pray, that you may *pray*; lift up your *eye and* your heart to God, *when* about to pray, this did *David*, *Psal.* 141. 1, 3.

2. Mo[illegible]

2. Meditate, 1. On Gods Sufficiency, and *especially* his Promiſes, *Pſal.* 50. 15. *Mal.* 7. 7. This *will make* you confident in Prayer. 2. On thine own *want* and vileneſs, that thou mayeſt be fervent, ſo did *Ezra.* 9. 6, 7. 3. On the great Majeſty of God, to beget humility and lowlineſs of ſpirit, *Eccl.* 5. 2. *Gen.* 32. 9, 19. 4. On the relation thou ſtandeſt in to God by Chriſt as thy Father.

3. Now are we to pray, 1. We muſt pray *what we* underſtand, and underſtand *what we pray*, 1 *Cor.* 14. 15.

2. We muſt pray in the *holy Spirit*, be *directed by it*, *Judge* 20. *Rom.* 8. 16. 3. In the name and Meditation of Chriſt, *i. e. relying* upon the *merits* of his, not our Righteouſneſs, *John* 14. 13, 14. *Jo.* 16. 23. 4. With Faith believingly, that God *will* give us what is good for us, *Jam.* 1. 6, 7. 5. *With humility* and acknowledgment of our *own unworthyneſs*, *Pſal.* 1. 7. 6. *With an heart willing to be* cleanſed *by* the blood of Chriſt, *James* 4. 6. *From every* pollution, *Heb.* 10. 12. *Pſal.* 66. 18. 7. *With* love to the Saints, *Mat* 6. 14, 15. 8. *With* zeal and *fervency*, *James* 5. 16. 9. *Do not give off but wreſtle* with God for a bleſſing *with unwearied conſtancy*, *Luke* 18. 1. *to* 9. *Mat.* 15. 10. *Pray for heavenly* things firſt and moſt: ſeek *earthly* things in the ſecond place; the one *abſolutely*, the other *conditionally*, *Mat.* 6. 33. 11. *Pray* for things agreeable to Gods will, 1 *John* 5. 14. *Mat.* 20. 21. 12. *Take* heed *you* love not long *prayers*, and think to be heard, becauſe *they* are long, *Mat.* 6. 7.

Now I come to the proof of this point, *That* the *only way* to avoid the evil of Temptation, is to *Watch and Pray*. This is *clearly* ſtated in the Text, ſo that it ſcarce needs more confirmation; *only* take that of *Paul*, when boffeted *by Temptation*, *For this*, ſaith he, *I beſought the Lord thrice*, 2 Cor. 12. 8. *There is great need of Watching and Praying*. 1. Before we fall into temptation, 2. *When we* are under temptation. Now *Watching* and *Prayer* conduceth to the anticipating the aſſaults of Satan, fruſtrating temptation. Firſt of all for Watching. 1. It ſets us in a readineſs for an Aſſault. *When we* are expecting we ſhall not be taken unprovided. 2. It adds reſolution, to ſtand it out againſt Satan. We know ſuddenneſs ſtrikes us into fear; when expectation and deliberation encreaſeth courage. 3. It is a countermine to all Satans ſtratagems, it will deceive *the* Deceiver, to find us watching with ſpiritual diligence when he would have us ſleeping in carnal ſecurity. 4. Watching ſecures us from *much* evil that might be added, in caſe *we were drawn to* the temptation. For ſecurity is no better *than* a temptation, eſpecially at ſuch a time. 2. For Prayer. This conduceth to avoid the evil of temptations; becauſe it fetcheth help from God in whom is all our ſtrength. For it is God's promiſe, *Call upon me in the Day of trouble, I will deliver thee, and thou ſhalt glorifie*

me, Pſal. 50. 15. It is a great comfort under temptation to have a God to go to, eſpecially one that is able and willing to help.

This may inſtruct us, 1. Then there is great need of watching. It is certainly an univerſal neceſſary duty for all Saints at what ever time to watch: ſo ſaith Chriſt our Saviour, *What I ſay unto you, I ſay unto all, Watch*, Mar. 13. 27. The great end of this duty, is the coming *of the* Lord Jeſus. *Watch*, ſaith Chriſt, *for you know not what hour your Lord doth come*, Mat. 24. 42, 44. *There are three conſiderations may* move us *to watch*. 1. Let us conſider who we offend and diſhonour by our neglect in watching, no leſs then God; and would we rather then want a nap of ſecurity, diſpleaſe our God; is God no more worth to us than ſo? Let us ſeriouſly weigh how great an offence, how great a diſhonour to God *our unwatchfulneſs* is; and this will engage us to watch. 2. Let us conſider whom we give an advantage by our neglect; no leſs an enemy than Satan the enemy of our Souls. And ſhall we pleaſure our grand Adverſary, Oh no! Then let us watch, 3. Whom we diſpleaſure it is our ſelves. And will we that our ſouls ſhould be loſers? If not, let us be much, yea, always upon our watch. But 2. It may inform us of the neceſſity of praying at all times, *Pray without ceaſing*, 1 *Theſ.* 5. 17. So *David* would pray and cry aloud, *at evening, at morning, at noon*, Pſal. 55. 17. And *Daniel prayed thrice a day*. Dan. 6. 16. It is the duty of all and *every* Saint in all conditions, In ſpiritual things.

Pray for Grace, that God would give and increaſe it, either in thy ſelf or others. 1. Pray againſt ſin, againſt the guilt of ſin, againſt the power of ſin. 2. Pray againſt Satan's Temptations, Againſt the occaſion of temptation. That, if it be poſſible, thou mayeſt ſhun and eſcape the very appearance of it. 2. That the ſtrength of corruption within, and the power of temptation without, may not be ſo prevalent, as to lead thee captive to evil. 2. Pray, that the entrance into temptation may be no diſadvantage to thy grace, *and* that the eſcape out may *be no impeachment to*, but rather for the *advancement* of, Gods glory.

1. Pray for nothing but what thou ſtandeſt in need of. Unneceſſary things are not to be the Subject of our Petitions. And therefore our Saviour bids us pray for our daily Bread: And ſo that good man, *Agur*, *Give me neither Poverty nor Riches*, Prov. 20. 7, 8, 9.

2. Even in theſe things pray with ſubmiſſion to the will of God.

3. If watching and prayer be the means to eſcape the evil of temptation, then the Strength of a Saint is not ſufficient. Now, we muſt go to God for a deliverance.

4. If we do watch and pray, all other *ways* and means are irregular at leaſt, if not ſin.

Thus much for Information. Now for Exhortation. 1. Watch

1. Watch and Pray continually, and especially at a time of temptation.

2. Be serious in watching and prayer, some *do* it between hot and cold, or by fits, or with much lightness of Spirit. But, saith the Apostle, *Be Sober and Watch unto Prayer.* Sobriety and Seriousness becomes those that call upon God.

The end of the third Sermon.

Considerations of Death, *Containing some few reasons why men fear it, and opposite Reasons by way of Answer, why they should not fear it.*

Obj. 1. FIrst, Because thereby we are deprived of that exercise of all our sences; So that what ever Delight either our Taste, Smell, Hearing, Sight, or Feelling hath afforded us, we shall enjoy the same no more; whilst (perhaps) many Generations after us shall have the fruition thereof.

Ans. 1. *For as the exercises of our Sences afford opportunity of Delight, so are they thereby capable of annoying and grieving us. As the Taste, by bitterness and sharpness, &c. The Smell by noysom pollution, corruption, &c. The Hearing by terrible and hideous noise, and evil tidings; the Sight by loathsom affrightning and miserable appearances; the Feeling, by tedious pains, &c. Again we have had the benefit of surviving former Generations, who were liable to what we are: And so shall those be that succeed us.*

Obj. 2. But that which aggravates the evil *hereof*, is a man being cut off in the flower *or strength* of his age; whereas if he live the common *age of Man, he should the more contentedly* leave his life.

Ans. *Why what is man? Is he not a flower, and as grass, &c. the like? And are they not cut off in their best estate? And may not God, when he walketh in, or vieweth his Garden of humane Flowers, have as much liberty to crop them, as men have of theirs; sure yea: For all are his.*

2. *And though God permit some men to live as long as an ordinary course of nature, tho it be, seventy years (which is judged the most common) or more; yet he hath not promised so long life.*

3. *And though some live so long, yet considering the Wars and Plagues, and other Diseases among men, it is not without reason thought, there are many more die, who have not lived according to the course of Nature.*

4. *As we conclude, that no person better, or so well as the Gardiner, or such as sowed, planted, dressed, and frequently practiseth about the Flowers and Plants, knows when, and for what reason to gather and pluck up; so no person knows better, nor so well as God knows, when to cut or pluck up what he hath planted in the world, who doth all his actions upon good and weighty*

Reas-

reasons, even greater and better than any Gardiner or other Person hath, for what he doth in his concernment.

Obj. In death a man becomes a loathsom spectacle to all beholders, insomuch that the sight and smell of the Survivers find not more noysom offence from, and account not more vilely of, the most loathsom Creatures in the world, than of a dead and rotten Corps of Mankind; is not that grievous, to become, *from a delightful* Companion, an abhorrence of all People?

Ans. 1. *True, being dead, a man becomes a loathsom spectacle to all beholders. And do not many Diseases, to which a Man is incident in his life, effect the same in beholders?*

2. *Though man do become by Death, what is suggested, yet hath he then no sence thereof; and in that is the Proverb verified* (What the Eye sees not, the Heart rues not) *for look on man in that case (as we may) as a dead lump of Corruption, and what of misery can we apply thereto? who looks on a Dunghil or a Jakes, and saith, Alas, for its misery? the same feels not and knows not any; so that although the thoughts of such a Condition by Death grieves us whilst living, yet in that condition it self, we shall be free from such grief.*

3. *Again, Consider, That we were but earth before we had life; and being dead, we return to our first estate; and though withal, we become for a season more impure and corrupt than barly earth, yet in time we shall become very dust, when the putrifaction is consumed; and in that sence (but especially in a more excellent) will that saying be fulfilled.* viz. Corruption shall put on Incorruption.

Obj. 4. Death deprives man of his society with whom he hath had a sweet converse.

Answ. 1. *True, but it is in order (if he die in Gods favour) to enjoy in good season, better society then men on earth have.*

2. *Besides as thou loosest thy Friends on earth, so thou art rid of thy Enemies thereto.*

Obj. 5. Though death may make a way for better society then we have been used to here, yet who knows when it shall be, the Body not being to receive new life, till the general Resurrection, which may be very long first.

Answ. *Suppose it be so (as the most Christians believe) that the best part of man receives glory and happiness immediately after death, yet from the time of Death, to the General Resurrection (at which time all knowing Christians believe the reward of the Righteous will not fail) the space betwixt Death and it is but as one day, as he who by means of an Apoplexy or like occasion sleeps many days and nights without waking, cannot esteem of the time he hath slept, answerable to the measure thereof. But it may be to him as one day, or one night, and in this sence [illegible] Death be reckoned (as usually in the holy Scripture [illegible]*

Obj. 6.

Obj. 6. Suppoſe a man ſhould dye by the hand of a cruel Man-ſlayer, who delights in torturing and deſtroying the Body of man, as he hath been ſeen; would not the conceit of one ſo cruel, come to act his *mind* upon a Perſon, make the thought of ſuch a death, more terrible, when a man is no more regarded than a Dog, or a viler Creature.

Anſ 1. *Yea, But do not many, by reaſon of Wounds and Gangren'd Members in their Life for preſerving the Body, Limb, or Member, endure as great pain, and tremble as much at the ſight of the Chyrurgeon, when he came to do his office on them, as a man doth at the ſight of the Executioner to do his? And conſider, That all that is commonly done at ſuch a Death, cauſeth leſs pain to them than what ſome do ſuffer by the cutting off one Limb, or curing ſome one Wound or Diſeaſe. 2. Again, Conſider, That the more of torment a man endures in this Life, whether Death or otherwiſe, the leſs he is like to ſuffer after this Life; and the more bleſſing he is likely then to enjoy, if he be a good or a worthy man, ſuffering here as a Child of God, and not a Reprobate,* Rev. 18. 7. and 20. 4, 5, 6.

Obj. 7. But in our preſent Eſtate we have Being, Life, Sence & Reaſon, and in Death, we ſhall have (at the moſt) only Being, and is not that very grievous to Conſider, that we ſhould be reduced to no better a condition, than a piece of Earth, or a Stone?

Anſ. *It is true, that the conſideration thereof is very grievous in its ſelf; but yet whilſt man hath Reaſon as well as Being, Life and Sence, let him uſe it to conſider al o, that he hath no more cauſe to complain, that for a piece of the Earth he now treads on, if it ſhould pleaſe God (at the firſt) to create thereof a man like himſelf, and ſhortly reduce it to its former ſtate: For thus it is now with mankind in general.*

Obj. 8. It is confeſt that there is a Proverb, (*For one Pleaſure a thouſand Dolors*) but it ſeems to be no better, than a flouriſh of learned men, to colour over a bad matter. For although the miſeries of man in this Life are many, yet if the benefits therein did not ſurmount thoſe miſeries, it is likely, that men ſhould not ſo much deſire to continue therein, as now they do; and therefore who would not fear Death?

Anſ. *Suppoſe it be granted that the Proverb is but a flouriſh, & that the benefits of this life do ſurmount the miſeries hereof: Yet no man is able to ſay how long a perſon, in order to be happy, ſhould live here to enjoy thoſe benefits. But God he knows, and he hath appointed for men once to die, therefore reſt ſatisfied in his wiſdom for diſpoſing of thy time for Death, concluding, that the ſame ſhall be in its due ſeaſon.*

2. *Again conſider, That it is God's Prerogative over all his Creatures, to diſpoſe of them how and when he will.*

3. *Moreover, God hath already ſet the bounds of thy life, beyond*

thou canst not pass; therefore patiently commit thy self to him in well doing, and quietly satisfie thy self with his pleasure, making of necessity a vertue: for it is in vain for a man to strive against the stream, by tormenting himself with that which he cannot avoid: yet this doth not hinder that all men may (yea ought to) use what lawful means God gives them opportunity of for saving their lives.

Obj. 9. Well though it be granted that these Answers which have been urged, have (most, if not all of them) common reason and experience on their side; yet there remains further ground to fear death, as well from what the holy Scripture, as Nature or Custom doth evidence, and that in part is this; *viz.* Death is reckoned the King of Terrors, as in *Job* 18. 14. Compared with *Heb.* 2. 15.

Ans. Death is indeed granted to be the King of Terrours, but that is in regard of a certain Sting that is in it; if that Sting be taken away, Death will not be so terrible as before, yea it will be rather gain than loss to die if that sting reach not the Party dying.

Obj. 10. I confess there may seem to some comfort in that Answer, if one knew how to escape that sting, but that is a thing so difficult, that I greatly fear Death. If I were sufficiently provided in that case, I should have comfort.

Ans. It is true, that the difficulty lyes even there, where it is expresst, but though it be so difficult, yea impossible with Man, yet it is not so difficult with God, he hath sufficiently provided for man in that case: for he that is King of Kings, hath subdued that King of Terrours, and done what is needful for man concerning the same, for which purpose see these Scriptures, viz. 1 Cor. 15. 55, 56, 57. Joh. 3. 14, 15, 16, 17. *And part of the* 18. Rom. *to* 12. *and forward to the end of the Chapter.*

Obj. 11. I grant it appears plain enough, that there is through Jesus Christ victory wrought over that enemy mentioned, and answerably the sting is taken away that I feared; I say taken away for some, but it seems not for all, because it is said. *The sting of Death is sin*; so that where sin is, there the sting is also; and I know my self a Sinner, therefore in danger of that sting.

Ans. Indeed if thou knowest thy self a Sinner, & grievest not thy self for it, but art there with content neither repenting of, nor reforming from it, I cannot say the sting of Death is taken away for thee; but if thou dost truly repent of thy Sin, and endeavour with thy heart to forsake sin, the sting of Death is taken away for thee? For the Scriptures tell us, Christ dyed for Sinners, that is to say humble penitent sinners, not for obstinate ones. A notable example where of was manifested, when the Saviour of the world himself was held up, viz. in that of the two thieves; the one railed on Christ and was reproved; the other humbled himself, he also prayed, and received an answer of Salvation.

Obj. 12. Indeed that example (methinks) doth tend to prove what

what you say; but in so considerable a Case as this, who would desire more than one witness.

Ans. *Therefore take more*, viz. *Prov.* 8. 13. *Isa.* 1. *from* verse 16. to v. 19. *Mat.* 9. 12, 13. 5. 8. 1 *Tim.* 1. 15, 16.

Some further Grounds whereon a poor sinner may expect Mercy through the Merits of Jesus Christ.

1. THrough a sence of Sin, so to look on the Lord Christ, as those who were stung with Scorpions in the Wilderness, did on the brazen Serpent.

2. Next followeth humbling of the soul, the effects of which is to be seen in these Scriptures, *viz. Joh.* 22. 29. *Psal.* 10. 17. *Isa.* 55. 15. *Jam.* 4. 6.

Which Humiliation begets a self Examination; by which knowing the Holy Rule of Life, and comparing a mans Life to that Rule, trying how his case is, he is thereby ready to say (in respect to his misery) as the Apostle doth, *Rom.* 7. 6, 10, 11. *sees himself a dead man in the sence of the Law.*

Then that works in him a holy sorrow, and that a Repentance not to be repented of, *viz.* Repentance to salvation, *Cor.* 7. 10, 11.

It brings him to see, not only that he is a condemned or guilty person, but that he is irrecoverably lost, must needs perish, without some person as Mediator or Redeemer, do undertake for his Ransom, or have undertaken it; for that God is infinitely just, and he must have his justice satisfied, and all that the poor soul can do is but to amend his life for the future, walking more conformable to the Righteous Law of God than heretofore. But alas! That is no more than what we ought to be for the time to come, it will not satisfie Divine Justice for the Transgressions already done against the Law of God, any more than a mans praying another an ensuing Week, Month, or Year, for all he is engaged for within that space of time, doth satisfie or clear the debt which became due in time before that week. Neither (indeed) can a man of himself satisfie for what he shall owe to it, in the remaining part of his Life. Now this consideration works the soul into a melting frame, brings him on his knees, to say as the poor Publican, Lord have mercy on me a sinner; & as the Prodigal humbled, and sees all his rambling shifts in vain for yielding him that solid comfort his soul thirsteth after; therefore resolves to go home to his Father; & although he may look upon him, as engaged against him (for which his soul knew there was just cause) yet he goes humbling himself to his Father, saying, Father I have sinned, &c. & am no more worthy to be called thy Son. Now observe the success: When he was yet a great way off, his Father saw him, and had compassion, and fell on his neck & kissed him; And farther entertains him, not as a servant, as he humbly besought (for the humble shall be exalted) but a Son, and rejoyced in him, Luke 15.

The *Assyrians* also knew what good this humble Application was likely to effect in an *Israelitish* King (1 Kings 20. 31, 32. and if

[illegible] much more may it [illegible]
[illegible] the King of those Kings, the Almighty, who hath pro[illegible]
[illegible] grace to humble souls.

[illegible] (at the advice of *Mordecai*) ch. 4.5. made good proof [illegible] humble way of addressing for Mercy in a case otherwise desp[illegible] the success whereof was the Royal Scepter held forthwith Gr[illegible] to grant even beyond the Petition, though she knew not when [illegible] went about it, but that she should perish, yet wisely perceiving th[illegible] she must perish if she had not so applied, she proceeded

Thus it was with the Lepers, 2 Kings 7.4. *if they went into the C[illegible] they should suffer Famin; if they staid where they were they mus[illegible] they therefore would venture for relief amongst their ene[illegible] being sure they could not be worse then they were, they could but [illegible] one way or other: So when the Soul is thus brought to see its misery [illegible] humbles it self throughly withal, is willing to embrace what [illegible] soever represents so much as a possibility of saving it; then God [illegible] his mercy to refresh it, according to that* 57. ch. Isa. v. 15. 16. [illegible] *revive the spirit of the humble, and to revive the heart of the con[illegible] trite ones. So* Ps. 51. 16. Ez. 33. 1. *And Christ comfortably invites [illegible] sinner, that is weary and heavy laden with the sense [illegible] invites him to come and receive rest, and that the Gospel [illegible] general, give encouragemet to humble penitent sinners, to e[illegible] vation from the eternal God, the sting before spoken of [illegible] away.*

Then being truly humbled under the sense of that *miserable [illegible]* [illegible], which sin hath made a man liable to, and being rightly [illegible] of Salvation; that which is required of him, is only to belie[illegible] the Righteous God, who might have made him eternally mi[illegible] [illegible], hath, notwithstanding, through his tender compassion [illegible] being above all his Works) resolved on a way to satisfie [illegible] by acquitting the Guilty, who was no way able to pay a sufi[illegible] ransom for his own Redemption, therefore provided a Price [illegible] [illegible], to redeem poor fallen man from the curse; concern[illegible] [illegible] both the Prophets and Apostles have witnessed as in *Isa.* [illegible] Chapters. *Mi.* ch. 5 v 2. *Ho.* ch. 11. v. 1. *Ps.* 22. *Acts* ch. 1. [illegible] 10. v. 41. And more Scriptures, that price of salvation being [illegible] Christ, of whom the Angels proclaim about the time of hi[illegible] [illegible] into the World, *Glory be to God in the highest, on earth P[illegible] will towards men*, Luke 2. v. 14. *And* the Evangelist J[illegible] 3. v. 16. declares positive, *That God so loved the World, [illegible] gave his only begotten Son, that whosoever believeth in [illegible] not perish, but have life eternal.* This is the term of Salv[illegible] [illegible] Believing in his Son to be that gift and ransom, which [illegible] generally holds forth to those, who would know wh[illegible] should do to be saved. Withal there must be an obedient Co[illegible] [illegible], and that universally to all Gods Commandments, answe[illegible] [illegible] a poor souls ability so long as life may last.

FINIS.

BIBLIOT[illegible]